This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

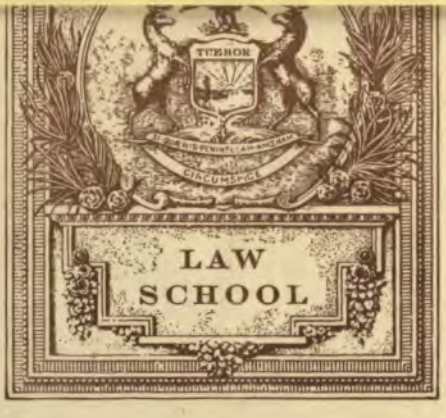
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

A 412120



THE

Eccleſiaſtical Hiſtory

OF THE

Engliſh Nation,

From the Coming of

JULIUS CÆSAR

Into this Iſland, in the 60th Year before the Incarnation of CHRIST,

Till the Year of our Lord 731.

Written in *Latin* by Venerable *BEDE*, and now Tranſlated into *Engliſh* from Dr. *Smith*'s Edition.

To which is added, The LIFE of the Author. Alſo Explanatory Notes.

LONDON:

Printed for J. BATLEY at the D*noſter-Row*, and T. MEIGH

MDCCI

THE

Pocket-Pictionary

OF THE

English Nation,

From the Conquest of

JULIUS CÆSAR

to this present Year 1759.

Containing the Lives of the Kings, Queens, and other Illustrious Persons,

Till the Time of their Deaths.

Written in Latin by Venerable BEDE, and now Translated into English from Dr. Smith's Edition.

To which is added, The Life of the Author. Also Explanatory Notes.

LONDON:

Printed for J. PAYNE at the Cheap-side Pater-Noster-Row and T. MERRIMAN in Cornhill. MDCCLIX.

Stacks
Pitt
Law Library
2-5-69
752905-291

THE LIFE OF BEDE.

OF the Name of *Bede* were three remarkable Perſons, the firſt a Prieſt and Monk of *Lindisfarn*, or *Holy Iſland*; of whom our Hiſtorian ſpeaks with great reſpect in the 37th Chapter of his Book of the Life of *Cuthbert*, the Biſhop; another a Monk contemporary with *Charles the Great*; between theſe in Time, and ſuperior to either of them in Character, was the great Luminary of our Nation, of whom we are going to write; Tho' ſome have endeavour'd to deprive our Country of the Honour of his Birth, it is with ſuch an Air of direct Falſhey

and Aſſurance, that as no Men of Senſe, or Learning will come into it, ſo it is not worth time to diſprove it, ſince his own Words direct us to the very Place, which was the Kingdom of the *Northumbrians*, now *Northumberland*, and in that Province of it call'd *Bernicia*, not *Deira*, which extends from *Tees* to *Tweed*, in which Province, had he been born, *Scotland* had as little right to claim the Honour of him, as to claim that Province; which (however) ſome of their Hiſtorians have attempted. In this obſcure Corner of the World, then (to uſe *Malmſbury*'s Words) this great Man was born, whence he extended his Learning to the whole. The Village which produc'd him, tho' long ſince, even long before *Turgot*'s Time, gain'd upon by the Sea, was in the Territories of the Monaſtery of St. *Peter* and St. *Paul*, which were indeed two, one of them ſtanding at *Gyrwy*, on Lynpum, on the Banks of the River *Tine*, below the *Capræ Caput*, or Gaetſheved of the *Saxons*, now *Gates-head*, (oppoſite to *Newcaſtle*) and call'd *Jarrow*, which was dedicated to St. *Paul*, the other at *Weremouth* or *Wiranmouth*, near the Mouth of the River *Were*; therefore by *Bede* call'd, *Ad Oſtium Vieris*, which River runs through the City of *Durham*, it was call'd by the *Saxons*, Þinamuð, and now *Monskwearemouth*, the Founder of them was one *Benedict*, ſurnam'd *Biſcop* or *Biſhop*, and the Order they profeſs'd, that of the *Benedictines*, as appears by the dying Words of their Founder, that they ſhould follow the Rules of the once great Abbat *Benedict*; and *Alcuinus* in his 49 Ep. to the Monks of *Weremouth*, mentions the ſame; from which Injunctions

ſtions aroſe ſuch a Love and Harmony among them, that they are call'd but one Monaſtery, tho' plac'd at a great Diſtance; however *Malmſbury* came to miſtake, in ſaying they ſtood oppoſite one on each ſide the River *Were*.

The Time of his Birth, is, by moſt of thoſe who have written his Life, plac'd in the Year of our Lord 677, but *Mabillon*, with more Reaſon, has plac'd it ſooner; for *Bede* finiſh'd his Eccleſiaſtical Hiſtory, *Anno* 731, the ſame Year *Berctwald*, the Archbiſhop dy'd, as appears at the End of his Epitome, and ſoon after, in the ſame Place, he tells us, that from the Time of his taking Prieſt's Orders to his 58 Year of Age, he had continu'd writing, *&c.* ſo that from that, if we look backward 58 Years, it will bring the Time of his Birth to the Year 673, four Years ſooner than the common Computation. This hapned in the fifteenth Year of the Reign of *Ecgfrid*, King of the *Northumbrians*.

His Parents we have no Account of, tho' *Simon Dunelm*, from *Turgot*, tells us, they were of no great Character in the World; but whether they were or no is not material, ſince they took care for the Education of their Son in Learning and Piety, which they did by committing him very early, even at the ſeventh Year of his Age, to the Abbat *Benedict* or *Biſcop* beforemention'd, to be brought up in his Monaſtery. This *Biſcop* was a Man of extraordinary Learning and ſingular Piety; he was a Man, tho' Noble by Birth, in-

defatigable in the Purſuit of Learning, and improving his Country, in order to which he travell'd ſeveral Times, and introduc'd not only foreign Literature, but foreign Arts, into our Land, being the firſt who brought over Maſon's and Glaſiers. Travelling ſeveral times to *Rome*, and being intimate with Pope *Agatho*, he was much taken with the Liturgy of the *Roman* Church, and their Manner of Singing and Chaunting, for till then the *Gallican* or *Mozarabick* Liturgy was us'd in *Britain* and *England*, as appears by *Auguſtin*'s Queſtions. Under the Care of this Man, *Bede* was educated in the Monaſtery of *Wermouth* for ſome Time, where beſide the Example of ſo great a Maſter, he had the Advantage of a large and curious Library which *Biſcop* brought into *England*: how long he continu'd in this Monaſtery he has not inform'd us, but from being under his Care, he was afterwards remov'd to the Care of *Ceolfrid*, Fellow Traveller with *Biſcop*, nor inferior to him in Character; he was then Abbat of *Girwy* or *Jarrow*, which Monaſtery, Mr. *Cambden*, from a miſtaken Inſcription, thinks he founded. In this Monaſtery of *Jarrow* he proſecuted his Studies, and made no ſmall Progreſs under the finiſhing Hand of ſuch a Tutor; altho' he had ſeveral other Inſtructors; as one *Trumberct*, a Brother of his Monaſtery, who had been Scholar to St. *Cedd* the Biſhop, as his Inſtructor in Divinity. And in the Knowledge of the *Greek* Tongue, of which he was a Maſter, as appears by his *Ars Metrica*, his Tranſlation of the Life of *Anaſtaſius*, &c. he was inſtructed by the Archbiſhop *Theodore*, a *Greek* by Birth,

and

and the great Planter of that Language in our Country, being aſſiſted by the Abbat *Adrian*; for which End they travell'd to ſeveral Parts of *England*, and by their Inſtructions that Language grew as familiar to ſome of their Scholars as their native Tongue, which he inſtances in the Caſe of *Tobias*, Biſhop of *Rocheſter*, and others; to theſe Preceptors we may add *John* the *Arch-Chaunter*, brought over by *Biſcop*, who inſtructed him in ſinging in the Church; and others add *John*, the Archbiſhop, of whom hereafter.

About the 19th Year of his Age, *viz.* 691. he was ordain'd Deacon by Biſhop *John*, at the Command (*jubente*) of the Abbat *Ceolfrid*; this *John* was Biſhop of *Hagulſtad*, now *Hexham* in *Northumberland*, in whoſe Dioceſe thoſe Monaſteries then were, (for the Biſhoprick of *Durham*, in which Territories they now ſtand, was not then erected.) This is that famous *John*, Surnamed of *Beverly*, of whom he has given us ſuch an Account in his Hiſtory. This Ordination, though earlier than the Church allows, ſhows that there were ſome extraordinary Qualifications in the Perſon, which could influence them to recede from a general Canon. From this Time he continued conſtantly in his Studies, till the Age of thirty Years, when he was ordain'd Prieſt by the aforeſaid Biſhop *John*; the Verſion of King *Elfrid* calls him Mæſſ ꝑꝛeoꝛꝛ, *Maſs Prieſt*, his Employment being daily to ſing in the Church; and now at the Intervals between his Duty and the Offices and Employments of the Monaſtery, which, by the way, were numerous, as well as laborious, for himſelf inſtancing, Biſcop the

Founder, ſays, He, like the reſt of the Brothers, to winnow the Corn, and thraſh it, to give Milk to the Lambs and Calfs, in the Bakehouſe, in the Garden, in the Kitchen, and in the other Employments of the Monaſtery, chearful and obedient, delighted to exerciſe himſelf. He began to apply himſelf to Writing, incited thereto by the Biſhop *Acca* of *Hagulſtad*, (in whoſe Dioceſe he was,) as appears by an obliging Epiſtle from that Prelate to him, prefix'd to his Annotations upon St. *Luke*. Beſides the Study and writing Comments on the Scriptures, he treated on ſeveral Subjects, on *Hiſtory*, *Aſtrology*, *Orthography*, *Rhetorick* and *Poetry*; in the latter of which he was no ſmall Maſter, as appears by what he has left us on the Life of St. *Cuthbert*, and ſome Places in his *Eccleſiaſtical Hiſtory*; he wrote likewiſe two Books of the *Art of Poetry*, which are not now extant; a Book of *Hymns*, and another of *Epigrams*. Thus this ſtudious and venerable Man employ'd all that little Time he could ſave from the Call of his Duty, in improving the Souls and Underſtandings of Men; which he did not only to Mankind in general, but more particularly to thoſe Pupils immediately under his Care; which were no leſs than 600, the Number of the Brothers of that Convent. Of theſe, ſeveral by the Influence of his Teaching, came to make conſiderable Figures in the World, as *Euſebius* or *Hucthbert* to whom he wrote his Book *De ratione temporum*, and his Interpretation on the *Apocalypſe*, who was afterwards Abbat of *Weremouth*. *Cuthbert*, call'd likewiſe *Antonius*, to whom

whom he wrote his Book, *De Arte Metrica*, who ſucceeded *Huetbbert*, and was afterwards Abbat of *Jarrow*: This Man wrote of his Maſter's Death, of which hereafter. *Conſtantine*, to whom he wrote his Book *De diviſione numerorum*, and *Nothelmus*, then Prieſt at *London*, and afterwards Archbiſhop of *Canterbury*, to whom he wrote, *Lib.* xxx *Queſtionum in Libros Regum*, to which we may add ſeveral in other Monaſteries, and ſome have join'd *Alcuinus*, afterwards Preceptor to *Charles the Great*.

Thus was the Time of that excellent Man employ'd in doing good to Mankind, ſeldom or never moving beyond the Limits of his own Monaſtery, and yet in the dark Cloyſter of it ſurveying the whole World, and diſpenſing to it the Gifts intruſted to him; it ſeems not a little ſurprizing, that one who had ſcare mov'd farther than the Place of his Nativity, ſhould ſo accurately deſcribe thoſe at Diſtance, and deſcribe them ſo particularly, no leſs familiarly then if he had reſided upon the Spot, and been a Spectator of the Affairs there acted. But this Wonder will ceaſe when we conſider the great Eſteem in which he was held, which occaſion'd curious and learned Men to flock from all Parts to viſit him; and the Exactneſs of oral Accounts receiv'd from them. Nor need we wonder at this Eſteem ſhown him by our own Nation, ſince Foreigners, and thoſe the greateſt of that Age, courted his Acquaintance, particularly Pope *Sergius* ſent him an earneſt Invitation to come to *Rome*, as appears by a Letter which *Malmsbury* has given us. The learned *Spelman* tell us he was actually there, and ſeeing this Inſcription, which none could under-

derſtand, P P P. S S S. R R R. F F F. he thus interpreted it, *Pater Patriæ Peritus eſt, Salus Senum Sabbata eſt, Ruit Regnum Romæ, Ferro Flamma Fame*; whereupon the Senate decreed him *venerable*. But this Account of that Title is as trifling and ridiculous, as that of the *Angels* writing it in his Epitaph. I ſhall therefore paſs it over as a direct Fable; ſince it is certain that *Bede* was not at *Rome*, himſelf telling us, that he never ſtir'd out of his Monaſtery, that is, not upon any remarkable Journey; and as *Baronius* obſerves, if he had been at *Rome* himſelf, there had been no Neceſſity for *Neothelmus* undertaking a Journey to ſearch the Archives there. Some I know have doubted the Authority of the Invitation, and queſtion whether *Bede* was in Prieſt's Orders at the Time of *Sergius*'s Death, and if not, conſequently could have writ nothing to deſerve that notice; but whether true or no, is not worth while to enquire. However, *Bede* may be ſaid to be no Traveller, and his own Account allow'd as to his ſecluded Life; yet it is certain, he ſometimes made Excurſions and Viſits to other Places; and particularly to the Monaſtery at *York*, where he went and ſtaid ſome Weeks with *Egbert*, a young Nobleman, Nephew to *Ceolulph* the King, who was there a Student, and afterwards Archbiſhop of *York*; but thoſe Viſits, as himſelf ſays, in a Letter to him, were employ'd in learned Converſe and Inſtruction. It is not improbable that he might ſometimes likewiſe pay Viſits to the Court; for *Ceolulph*, King of the *Northumbrians*, in one of whoſe Provinces, *i. e. Bernicia*, *Bede* lik'd, was himſelf a Man of

ſingular

ſingular Learning, and a very great Encourager of it in others; and for our *Bede*, had, doubtleſs, an extraordinary Reſpect, as appears by his Requeſt to him to write the *Eccleſiaſtical Hiſtory*, and the other, ſubmitting the Papers to his Peruſal. That Prince was not only a Lover of Learned Men in general, but eſpecially of that Part of them, who led a Monaſtical Life, inſomuch that about three Years after *Bede*'s Death, he reſign'd his Crown, and became a Monk at *Lindisfarn*.

It was at the Requeſt of this Prince that he began his *Eccleſiaſtical Hiſtory* of this Nation, as he had found it ſet down by others, or receiv'd it from the Traditions of his Cotemporaries. Biſhop *Nicholſon* believes, from ſome Paſſages in *Bede*, that other Perſons had before his Time treated of the *Eccleſiaſtical* Affairs of this Nation, and whom he had follow'd, of which there ſeems no room to doubt, and I believe we may reckon among them, the old Book of St. *Alban*'s, Life of St. *German*, Epiſtles of Pope *Gregory*, *Florus*, the *Martyrology*, &c. As to civil Tranſactions, he has follow'd *Gildas* and *Marcellinus*; and in Geographical and Natural Accounts, *Pliny* and *Oroſius*, the latter of which he has tranſcribed in ſome whole Chapters. As to the Affairs of his own Time, he has told us to whom he was indebted for them. *Bede* ſeems by his manner of Writing, to have been a Man of a ſimple and unaffected Piety, of great Probity of Manners, of ſingular Modeſty and Humility, as appears by ſome of his Letters, of indefatigable Induſtry in doing good, and ſtrict Enquiry into the Matter he has related. As his Life was a retir'd Con-

finement

finement, much Action cannot be expected from one who ſeldom or never mov'd out of his Cloyſter; but his being Exemplary, and of a Piece with his Practice and Character, take from one of his Scholars, who was an Eye-witneſs of it.

"To his moſt beloved in CHRIST, Fellow "Reader *Cuthwin*, *Cuthbert* his Schoolfellow, "eternal greeting in our Lord. I very willing-"ly receiv'd the ſmall Preſent you ſent me, "and with much Satisfaction read the Letters "of your devout Erudition; wherein I found "that Maſſes and Holy Prayers are diligently "celebrated by you for the beloved of God, "our Father and Maſter, *Bede*, wherefore it "is more pleaſing, for the Love of him, (ac-"cording to my Capacity) in a few Words to "relate, in what manner he departed this "World, underſtanding that you alſo deſire and "ask the ſame. He was much troubled with "a Diſtemper of ſhort Breathing, yet without "Pain, before the Day of our Lord's Reſurrecti-"on, that is, about two Weeks; and thus he af-"terwards led his Life chearful and rejoycing, "giving Thanks to Almighty God every Day "and Night, nay, every Hour, till the Day of "our Lord's *Aſcenſion*, that is, the ſeventh of "the *Kalends* of *June*, and daily read Leſſons "to us his Diſciples, and whatſoever remain'd "of the Day, he ſpent in ſinging of Pſalms; "he alſo paſs'd all the Night waking in Joy "and Thankſgiving, unleſs a ſhort Sleep pre-"vented it; but awaking he preſently repeat-"ed his wonted Exerciſes, and ceas'd not to "give Thanks to God with Hands expanded. "O truly happy Man! He ſang the Sentence

"of

" of St. *Paul*, the Apoſtle, *It is dreadful to fall*
" *into the Hands of the living God*, and much
" more out of Holy Writ; and being learned
" in our Verſes, he ſaid ſome Things alſo in
" our Tongue, that is, the *Engliſh*, for then
" likewiſe putting the ſame into *Engliſh*, he
" ſaid, *No Man is wiſer than is requiſite, to con-*
" *ſider before the neceſſary Departure*; that is,
" before the Soul departs from hence, what
" Good or Evil it has done, and how to be
" judg'd after the Departure. He alſo ſang
" Antiphons according to ours and his Cuſtom,
" one of which is, *O glorious King, Lord of*
" *Powers, who triumphing this Day, didſt aſcend*
" *above all the Heavens; do not forſake us*
" *Orphans; but ſend down the promis'd Fa-*
" *ther's Spirit of Truth upon us.* Hallelujah.
" And when he came to that Word, *do not for-*
" *ſake us*, he burſt out into Tears, and wept
" much, and an Hour after he began to repeat
" what he had commenc'd, and we hearing it,
" griev'd with him. By turns we read, and by
" turns we wept, nay, we always read with
" Tears. In ſuch Joy we led the Days of *Lent*,
" till the aforeſaid Day; and he rejoiced much,
" and gave God Thanks, becauſe he had de-
" ſerv'd to be ſo infirm. He often ſaid and
" repeated, *That God ſcourges every Son he re-*
" *ceives*; and much more out of the Scripture;
" as alſo the Sentence of St. *Ambroſe*, *I have*
" *not liv'd ſo as to be aſham'd to live among you;*
" *nor do I fear to dye, becauſe we have a good*
" *God.* During theſe Days he labour'd to com-
" poſe two Works well worthy to be remem-
" ber'd, beſides the Leſſons we had from him,
" and ſinging of Pſalms; *viz.* he tranſlated

" the

" the Goſpel of St. *John* into our own Tongue,
" for the Benefit of the Church, and ſome Col-
" lections out of the Book of Notes of Biſhop
" *Iſidorus*, ſaying, *I will not have my Lads read*
" *a Falſhood, and to labour herein after my Death,*
" *without any Advantage.* When the *Tueſday*
" before the *Aſcenſion* of our Lord came, he
" began to be more vehemently diſtemper'd in
" his Breath, and a ſmall Swelling appear'd in
" his Feet; but he paſs'd all that Day plea-
" ſantly, and dictated, and now and then a-
" mong other Things, ſaid, *Go on quickly, I*
" *know not how long I ſhall hold out, and whether*
" *my Maker will ſoon take me away.* But to us
" he ſeem'd very well to know the Time of
" his Departure; and ſo he ſpent the Night
" waking in Thankſgiving; and the Morning
" appearing, that is, *Wedneſday*, he order'd we
" ſhould ſpeedily write what we had begun;
" and this done we walk'd till the third Hour
" with the Relicks of Saints, according to the
" Cuſtom of that Day. There was one of us
" with him, who ſaid to him, *Moſt dear Ma-*
" *ſter, there is ſtill one Chapter wanting: do you*
" *think it troubleſome to be aſk'd any more Queſti-*
" *ons?* He anſwer'd, *It is no Trouble. Take*
" *your Pen, and make ready, and write*
" *faſt.* Which he did, but at the ninth Hour
" he ſaid to me, *Run quickly and bring the Prieſts*
" *of our Monaſtery to me.* He ſpoke to every
" one of them, admoniſhing and intreating
" that they would carefully ſay Maſſes and
" Prayers for him, which they readily promis'd;
" but they all mourn'd and wept, eſpecially
" becauſe he ſaid, *They ſhould no more ſee his*
" *Face in this World.* They rejoic'd for that

" he

" he ſaid, *It is Time that I return to him who*
" *form'd me out of nothing: I have liv'd long;*
" *my merciful Judge well foreſaw my Life for me,*
" *the Time of my Diſſolution draws near; for I*
" *deſire to be diſſolv'd and be with* CHRIST.
" Having ſaid much more, he paſs the
" Day joyfully till the Evening; and the a-
" bovemention'd Boy ſaid, *Dear Maſter, there*
" *is one Sentence not yet written.* He anſwer'd,
" *Write quickly.* Soon after the Boy ſaid, *The*
" *Sentence is now written.* He reply'd, *Well,*
" *you have ſaid the Truth. It is ended. Receive*
" *my Head into your Hands, for it is a great*
" *Satisfaction to me to ſit facing my holy Place,*
" *where I was wont to pray, that I may alſo ſit-*
" *ting call upon my Father, and on the Pavement*
" *of his little Place ſinging, Glory be to the Fa-*
" *ther, and to the Son, and to the Holy Ghoſt.*
" When he had nam'd the Holy Ghoſt, he
" breath'd his laſt, and ſo departed to the
" Heavenly Kingdom. All that beheld the
" Bleſſed Father's Death, ſaid, *they had never*
" *ſeen any other expire in ſo much Devotion and*
" *Tranquility.* For as you have heard,
" as long as his Soul continu'd in his Body,
" he never ceas'd with his Hands to give
" Thanks to the true and living God, ſaying,
" *Glory be to the Father,* and other Spiritual
" Expreſſions, with his Hands expanded.
" Know this, moſt dear Brother, that I could
" ſay much of him, but the Want of Eru-
" dition in my Tongue ſhortens my Diſ-
" courſe.

How-

However I think, God willing, ſhortly to write more of him, which I ſaw with my Eyes, and heard with my Ears.

Cryſtallus patriæ, gregis aſtrum, lumen avorum,
Laus juris, bajulus legis, honorque jacet.
Beda datus ſacris, gravitate ſenex, puer annis,
Devotæ mentis æthera thure replet.
Diſcit, ſcrutatur divina, docet, meditatur
Hujus cura Deo reddere vota fuit.
Juſtitiæ ſedes, virtutum regia, caſus
Illecebræ, gladius lubrica carnis arans.
Enſe pio verbi confratrum caſta tuetur,
Ne CHRISTI *miles hoſte ruente ruat.*
Non invaſit eo preſente penuria mentes:
Eſurie laſis paſcua læta fuit.
Hujus in Eccleſia nardus reſpirat odorem,
Et circumfuſos mulcet odore bono.
Hic dum ſubtrahitur cæco carbunculus orbi,
Orbis damna ferens munere lucis eget.
Vellere depoſito ſuperum comitatur ovile,
Cui merces operis vita beata Deus.

(Light,
His Country's Gem, Flock's Guide, our Fathers
Laws Friend, and Honour, the renown of Right,
Bede, ſent for pious Ends, who, while a Child,
Was grave, and Heaven with pious Incenſe fill'd,
Whoſe earlieſt Vow to God, whoſe conſtant Care
Was Learning, reading Scripture, Preaching,
(Pray'r,
The place of Juſtice, Virtue's Realm, the Seat
Of ſweet attraction, treach'rous Luſts defeat,
By Goſpel Arms, long practis'd to defend
His Chaſtity againſt the dangerous Fiend;

Who

Who ne'er upon his Abſtinence could ſteal:
With Hunger ſpent, he made his joyful Meal.
(breaths,
Here, in this Church, this pleaſing Spikenard
And all around refreſhing Scents bequeaths.
But now from the benighted World he's gone,
The World benighted does its Light bemoan:
(Herd,
While he, new cloth'd, joins with the heavenly
And leads a Life of Bliſs for his Reward.

Bede as is before mention'd, dy'd on the *Wedneſday*, being the Day of the *Aſcenſion*, which happen'd in the 7th Year of the Reign of *Ceolulph*, and of our Lord 735, in the 62d Year of his Age, according to *Mabillon*, but according to the common Computation, in the 59th, he was buried by the Brothers of his Houſe in the South Porch of the Church of *Jarrow*, which was dedicated to him, upon whoſe Grave ſome ancient Writing gives us this Epitaph, unworthy of him.

Presbyter hic Beda *requieſcit carne Sepultus,*
Dona CHRISTI *animam in cœlis gaudere per ævum,*
Digne illi Sophiæ debriari fonte cui jam
Suſpiravit ovans intento ſemper amore.

In *Engliſh* thus:

Of *Bede* the mortal Part here buried lies,
But his Immortal's bleſt amidſt the Skies:
He well deſerv'd to drink of Wiſdom's Spring,
Who glow'd with Praiſes of his heavenly King.

Soon after his Death his Name began to ſpread, and grew ſacred all over the Chriſtian Church, *Boniface* the Pope, calls him in one of his Epiſtles, *The Candle of the* Engliſh *Church*, *Lucius* his Succeſſor calls him, *Bede* of *bleſſed Memory*, and *bleſſed Father*, and ſent a Veſt of Silk (*Holoſericam*,) to his Reliques, which Veſtments, however common now, were then Preſents for Princes, and their Dreſs as appears by ſome Orders of Senate for regulating the Uſe of that Habit. He was likewiſe eſteem'd a Saint, and had that Title given him, and an Altar erected to his Honour, in the Monaſtery of in the 9th Century And in the Miſſal done into Meter by *Hartiman* in the ſame Century, his Memory is thus jointly celebrated.

Pachumius, Beda, Attala, Pafnutius.

While he reſted at *Jarrow*, great Reſort was made to his Grave, and particularly one *Elfred* a Prieſt of *Durham* in the beginning of the eleventh Century, came yearly on the Day of his Death, and ſpent it in watching and Prayer at his Tomb; and ſuch a Veneration had he for him, that he took away privately his Bones, and carried them with him to *Durham*, and being ask'd by his Friends, where they lay, he reply'd, *no one knows ſo well as myſelf*; and after being preſs'd by them, gave this Anſwer, *Believe me, my beloved Brothers, and be aſſur'd, that the ſame Cheſt that contains the moſt Holy Body of St.* Cuthbert, *our Father, holds likewiſe that of the venerable Doctor and Monk* Bede.

In

In the Year 1054, when St. *Cuthbert* was remov'd, the Bones of *Bede* were found in the ſame Cheſt, ty'd in a little linnen Bag, as appears by the Hiſtory of the Tranſlation of *Cuthbert*, the Biſhop; and afterwards *Bede*'s Bones were put by themſelves in a wooden Box.

In the Year 1154, *Hugh*, Biſhop of *Durham*, built a Shrine of pure Gold, and the fineſt Silver richly enchaſt with Jewels, in which he placed the Bones of *Bede*, with the Relicks of other Saints, as *Turgot* tells us in his Appendix; but this Shrine was demoliſh'd by Order of *Hen.* VIII. However *Spede* tells us, that in his Time there was a Tomb of Marble in the Weſt Part of the Church, of which Part then remain'd, notwithſtanding which, the *Monaſticon* ſays, his Bones were at *Glaſtonbury*, with thoſe of Biſhop St. *Eſtervinus*, *Sigfrid* and *Herbert*, Abbots of *Weremuth*. Among other Reliques they ſhow'd, at *Durham*, the Coat of *Bede*.

The Inſcription over *Bede*'s Tomb in the Chapel of the Virgin *Mary*, hanging there in a Table.

BEDA
Dei famulus & Presbyter
Vir non minus ſanctitate quam Scientia
VENERABILIS
hic jacet,
qui natus in territorio Monaſterii
Girwycenſis *quod nunc* Jarrow *dicitur*
Cum eſſet annorum ſeptem datus eſt Abbati Benedicto, & deinde Ceolfrido *ibidem educandus, cunctumque ex eo vitæ tempus in ejuſdem Monaſterii habitatione peragens, omnem meditandis, Scripturis operam dedit atque inter obſervantiam Diſciplinæ regularis & quotidianam cantandi in Eccleſia curam.*
Semper
aut diſcere, aut docere, aut ſcribere ſolebat.
Decimo nono autem vitæ ſuæ anno Diaconatum, & triceſimo Presbyteratum, utrumque a JOHANNE BEVERLACO *Archiepiſcopo Eborum ſuſcepit.*
VIR OMNI LAUDE MAJOR
De quo doctiſſimi illorum temporum homines hoc Elogium protulerunt
Anglum in extremo orbis angulo natum
Ingenio ſuo univerſum orbem ſuperaſſe,
Quippe qui omnium pene ſcientiarum & univerſæ Theologiæ Arcana penetravit, ſicut opera ejus & volumina multa orbi Chriſtiano notiſſima abunde teſtantur

Quæ

Quæ etiam illo adhuc vivente tanti nominis erant & Auctoritatis ut ex ejus Homiliis multa ſacris lectionibus ſunt addita, ubique in Eccleſiaſtico Officio publice & ſolenniter recitata.

Conſtat eum aliquando Diſcipulos habuiſſe celebratiſſimos præclara paulo poſt Eccleſiæ lumina ALCUINUM Caroli *magni Regis Præceptorem, &* CLAUDIUM *atque* CLEMENTEM *qui primi Lutetiæ docuerunt & Galliam bonis Artibus illuſtrarunt.*

Obiit in Monaſterio Girwicenſi, *A.D.* DCCXXXIIII. *Ætat. ſuæ* LIX. *Die quo Aſcentionis Domini memoria celebratur,*

& ibidem ſepultus fuit:

Sed poſtea huc Dunelmum primo cum capite Regis OSWALDI *& Corpore S.* CUTHBERTI

Deinde in iſta Galilea & feretro per HUGONEM *Epiſcopum conſtructo Oſſa ejus ſunt tranſlata.*

Epitaphium de eodem iſtud circumfertur.

Hic jacent in foſſa BEDÆ VENERABILIS *Oſſa.*

In *Engliſh*, thus:

BEDE
A Servant of God and Prieſt,
A Man for his Piety and Learning equally
Venerable
lies here,
Who was born in the Territories of the Monaſtery of *Girwy*, which is now call'd *Jarrow*.
When he was of the Age of ſeven, he was deliver'd to the Care of the Abbat *Benedict*, and afterwards to *Ceolfrid*, there to be educated, and all the Time of his Life after, dwelling in the ſame Monaſtery, his whole Study he bent to meditate on the Scriptures,

and the Time between the Obſervance of his regular Diſcipline, and the Care of daily ſinging in the Church, he was wont always either to learn or to teach, or to write. The nineteenth Year of his Life he took the Order of Deacon, and the thirtieth, that of Prieſt, both from the Hands of St. *John* of *Beverly*, Archbiſhop of *York*, a Man ſuperior to all Encomium, of whom the learned Men of thoſe Times publiſh'd this Elogium. An *Engliſhman* born in an obſcure Corner of the World, by his Knowledge enlighten'd the whole Univerſe, for he ſearch'd the Treaſuries of all Divine and Humane Learning, as thoſe voluminous Works of his ſo well known to the greateſt Part of the Chriſtian World, abundantly teſtifie; which alſo were of ſuch Character in his Life-time, that out of his Homilies many ſacred Readings are added, and every where publickly and ſolemnly uſed in the Offices of the Church: He had ſeveral Scholars of celebrated Characters, and who ſhortly after became bright Luminaries of the Church. *Alcuinus* Preceptor to the Emperor *Charles the Great*, and *Claudius*, and *Clemens*, who firſt taught at *Paris*, and enlighten'd *France* with the Knowledge of uſeful Literature. He died in the Monaſtery of *Girwy*, *An. Dom.* DCCXXXIIII, in the LIX Year of his Age, on the Day in which our Lord's Aſcenſion is celebrated, and was there buried; but after ſome Time his Bones were brought here to *Durham*, firſt with the Head of *Oſwald* the King, and the Body of St.

Cuth-

Cuthbert, and then plac'd in a Shrine by *Hugh* the Biſhop. His Epitaph is ſaid to be thus:

Hic jacent in foſſa Bedæ venerabilis oſſa.

Here lie ingrav'd the Bones of Reverend *Bede.*

THE CONTENTS OF THE CHAPTERS.

BOOK I.

CHap. 1. *Of the Situation of* Britain *and* Ireland, *and of their Inhabitants.* Page 7

Chap. 2. Caius Julius Cæsar, *the first* Roman *that came into* Britain. p. 15

Chap. 3. Claudius, *the Second of the* Romans, *coming into* Britain, *brought the Islands* Orcades *into Subjection to the* Roman *Empire*; *and* Vespasian *sent by him, reduc'd the Isle of* Wight *under their Dominion.* p. 18.

Chap. 4. *That* Lucius, *King of* Britain, *writing to Pope* Eleutherius, *desir'd to be made a Christian.* p. 20

Chap.

Chap. 5. *How the Emperor* Severus *divided that Part of* Britain *which he ſubdu'd, from the reſt by a Trench.* p. 21
Chap. 6. *The Reign of* Diocleſian, *and how he perſecuted the Chriſtians.* p. 22
Chap. 7. *The Paſſion of St.* Alban *and his Companions, who at that Time ſhed their Blood for our Lord.* p. 24
Chap. 8. *That the aforeſaid Perſecution ceaſing, the Church in* Britain *enjoy'd ſome Peace, till the Time of the* Arian *Hereſy.* p. 30
Chap. 9. *How during the Reign of* Gratian, Maximus *being created Emperor in* Britain, *return'd into* Gaul *with a mighty Army.* p. 31
Chap. 10. *How in the Reign of* Arcadius, Pelagius, *a* Briton, *inſolently impugn'd God's Grace.* p. 32
Chap. 11. *How during the Reign of* Honorius, Gratian *and* Conſtantin *were created Tyrants in* Britain, *and ſoon after the former was ſlain in* Britain, *and the latter in* Gaul. p. 34
Chap. 12. *That the* Britons *being ravag'd by the* Scots *and* Picts, *ſought for Succours from the* Romans, *who coming a ſecond Time, built a Wall acroſs the Iſland; but the* Britons *being again invaded by the aforeſaid Enemies, were reduc'd to greater Diſtreſs than before.* p. 35

Chap.

Chap. 13. *That during the Reign of* Theodosius, *the Younger, in whose Time* Palladius *was sent to the* Scots *that believ'd in* CHRIST, *the* Britons *begging Assistance of* Ætius, *the Consul, could not obtain it.* p. 40

Chap. 14. *How the* Britons *being compell'd by Famine, drove the Barbarians out of their Territories; and soon after there ensu'd Plenty of Corn, Luxury, Plague, and the Subversion of the Nation.* p. 42

Chap. 15. *How the Nation of the* Angles *being invited into* Britain, *at first oblig'd the Enemy to retire at a Distance; but not long after, joining in League with them, turn'd their Weapons upon their Confederates.* p. 44

Chap. 16. *That the* Britons *obtain'd their first Victory over the Nation of the* Angles, *under the Conduct of* Ambrosius, *a* Roman. p. 48.

Chap. 17. *How* German, *the Bishop, sailing into* Britain *with* Lupus, *first quell'd the Tempest of the Sea, and afterwards that of the* Pelagians, *by divine Power.* p. 50

Chap. 18. *The same Holy Man gave Sight to a blind Daughter of a Tribune, and then coming to St.* Albans, *there receiv'd some Relicks of his, and left others of the Blessed Apostles. and other Martyrs.* p. 53

Chap.

Chap. 19. *How the ſame Holy Man being detain'd there by an Indiſpoſition, by his Prayers quench'd a Fire that had broke out among the Houſes, and was himſelf cur'd of his Diſtemper by a Viſion.* p. 55

Chap. 20. *How the ſame Biſhops procur'd the* Britons *Aſſiſtance from Heaven in a Battle, and then return'd home.* p. 57

Chap. 21. *The* Pelagian *Hereſy again reviving,* German *returning into* Britain *with* Severus, *firſt heal'd a lame Youth, then having condemn'd, or converted the Hereticks, they reſtor'd Spiritual Health to the People of God.* p. 59

Chap. 22. *The* Britons *being for a Time deliver'd from foreign Invaſions, waſted themſelves by Civil Wars, and then gave themſelves up to more heinous Crimes.* p. 62

Chap. 23. *How the Holy Pope* Gregory *ſending* Anguſtin, *with other Monks, to preach to the* Engliſh *Nation, encourag'd them by his Exhortatory Epiſtle, not to ceaſe from their Labour.* p. 63

Chap. 24. *How he writ to the Biſhop of* Arles *to entertain them.* p. 65

Chap. 25. Auguſtin *coming into* Britain, *firſt preach'd in the Iſle of* Thanet *to the King of* Kent, *and having obtain'd his Licenſe, proceeded to preach in that Country.* p. 66

Chap. 26. *St.* Auguſtin *in* Kent *follow'd the Doctrine and manner of living of the Primitive Church, and ſettled his Epiſcopal See in the Royal City.* p. 69

Chap. 27. *St.* Auguſtin *being made Biſhop, ſent to acquaint Pope* Gregory *with what had been done, and receiv'd his Anſwer to the Doubts he had propos'd to him.* p. 71

Chap. 28. *Pope* Gregory *writes to the Biſhop of* Arles *to aſſiſt* Auguſtin *in the Work of God.* p. 90

Chap. 29. *The ſame Pope ſends* Auguſtin *the Pall, an Epiſtle, and ſeveral Miniſters of the Word.* p. 91

Chap. 30. *A Copy of the Letter, which he (Pope* Gregory) *ſent to the Abbat* Mellitus *then going into* Britain. p. 94

Chap. 31. *Pope* Gregory, *by Letter, exhorts* Auguſtin *not to glory in his Miracles.* p. 96

Chap. 32. *That Pope* Gregory *ſent Letters and Preſents to King* Ethelbert. p. 98

Chap. 33. *That* Auguſtin *repair'd the Church of our Saviour, and built the Monaſtery of St.* Peter, *the Apoſtle, and of* Peter *the firſt Abbat of the ſame.* p. 101

Chap. 34. *How* Ethelfrid, *King of the* Northumbrians, *having vanquiſh'd the Nations of the* Scots, *expell'd them the Borders of the* Engliſh. p. 102

BOOK

BOOK II.

Chap. 1. *Of the Death of the bleſſed Pope* Gregory p. 104

Chap. 2. *How* Auguſtin *admoniſh'd the Biſhops of the* Britons, *for Catholick Peace and Unity, and to that Effect wrought an Heavenly Miracle in their Preſence, and the Vengeance that purſu'd them for their Contempt.* p. 114

Chap. 3. *How St.* Auguſtin *made* Mellitus *and* Juſtus, *Biſhops; and of his Death.* p. 121

Chap. 4. *How* Laurence *and his Biſhops admoniſh'd the* Scots, *to obſerve the Unity of the Holy Church, and particularly in keeping of* Eaſter; *and how* Mellitus *went to* Rome. p. 124

Chap. 5. *How, after the Death of the Kings* Ethelbert *and* Seberht, *their Succeſſors reſtor'd Idolatry; for which reaſon both* Mellitus *and* Juſtus *departed out of* Britain. p. 127

Chap. 6. *How* Laurence *being reprov'd by the Apoſtle, converted King* Eadbald *to* CHRIST, *and he then recall'd* Mellitus *and* Juſtus *to preach.* p. 131

Chap. 7. *How Biſhop* Mellitus *by Prayer quench'd a Fire in his City.* p. 133

Chap.

Chap. 8. *How Pope* Boniface *ſent the Pall and an Epiſtle to* Juſtus, *Succeſſor to* Mellitus. p. 135

Chap. 9. *The Reign of King* Edwin, *and how* Paulinus, *coming to preach the Goſpel, firſt converted his Daughter and others to the Faith of* CHRIST. p. 137

Chap. 10. *How Pope* Boniface, *by his Letters, exhorted the ſame King to embrace the Faith.* p. 142

Chap. 11. *Pope* Boniface *adviſes Queen* Edelburg *to uſe her beſt Endeavours for the Salvation of her Conſort, King* Edwin. p. 146.

Chap. 12. *How King* Edwin *was perſuaded to believe, by a Viſion he had ſeen when he was once a baniſh'd Man.* p. 149

Chap. 13. *Of the Council he held with his prime Men about embracing the Faith of* CHRIST, *and how his High Prieſt profan'd his Altars.* p. 154

Chap. 14. *How King* Edwin *and his Nation became Chriſtians, and where* Paulinus *baptiz'd them.* p. 157

Chap. 15. *How the Province of the* Eaſt-Angles *receiv'd the Faith of* CHRIST. p. 161

Chap. 16. *How* Paulinus *preach'd in the Province of* Lindſey, *and of the Reign of* Edwin. p. 163

Chap.

Chap. 17. *How* Edwin *receiv'd Letters of Exhortation from Pope* Honorius, *who alſo ſent* Paulinus *the Pall.* p. 165

Chap. 18. *How* Honorius, *who ſucceeded* Juſtus *in the Biſhoprick of the Church of* Canterbury, *receiv'd the Pall and Letters from Pope* Honorius. p. 167

Chap. 19. *How the aforeſaid* Honorius *firſt, and afterwards* John, *writ Letters to the Nation of the* Scots, *concerning the Obſervation of* Eaſter, *and the* Pelagian *Hereſy.* p. 170

Chap. 20. *How* Edwin *being ſlain,* Paulinus *returning into* Kent, *had the Biſhoprick of* Rocheſter *confer'd on him.* p. 172

BOOK III.

Chap. 1. *How King* Edwin's *next Succeſſors loſt both the Faith of their Nation and the Kingdom; but the moſt Chriſtian King* Oſwald *retriev'd both.* p. 176

Chap. 2. *How among innumerable other miraculous Cures wrought by the Croſs, which King* Oſwald, *being ready to engage againſt the Barbarians, erected, a certain Youth had his lame Arm heal'd.* p. 179

Chap. 3. *How the ſame King* Oſwald, *asking a Biſhop of the* Scotiſh *Nation, had* Aidan *ſent him, and granted him an Epiſcopal See in the Iſle of* Lindiſfarn. p. 182

Chap. 4. *When the Nation of the* Picts *receiv'd the Faith.* p. 184

Chap. 5. *Of the Life of Biſhop* Aidan. p. 188.

Chap. 6. *Of King* Oſwald's *wonderful Religiouſneſs and Piety.* p. 191

Chap. 7. *How the Province of the* Weſt-Saxons *receiv'd the Word of God by the preaching of* Birinus; *and of his Succeſſors* Agilbercht *and* Leutherius. p. 193

Chap. 8. *How* Earconbert, *King of* Kent, *order'd the Idols to be deſtroy'd; and of his Daughter,* Earcongota, *and his Kinſwoman* Ethilberga, *Virgins conſecrated to God.* p. 197

Chap. 9. *That miraculens Cures have been frequently done in the Place where King* Oſwald *was kill'd; and that firſt, the Beaſt of a Traveller, and afterwards a young Girl was cur'd of a Palſy.* p. 201

Chap. 10. *The Power of the Earth of that Place againſt Fire.* p. 203

Chap. 11. *Of the heavenly Light that appear'd all the Night over the Relicks of King* Oſwald, *and that Perſons poſſeſs'd were deliver'd by them.* p. 205

Chap.

Chap. 12. *Of a Boy cur'd of an Ague at St.* Oſwald's *Tomb.* p. 208

Chap. 13. *Of a certain Perſon in* Ireland *that was recover'd when at the Point of Death, by ſome Relicks of King* Oſwald. p. 210

Chap. 14. *How* Paulinus *dying,* Ithamar *was made Biſhop of* Rocheſter *in his ſtead; and of the wonderful Humility of King* Oſwin, *who was cruelly ſlain by* Oſwy. p. 212

Chap. 15. *How Biſhop* Aidan *foretold to certain Seamen a Storm that would happen, and gave them ſome Holy Oil to lay it.* p. 217

Chap 16. *How the ſame* Aidan *by his Prayers ſav'd the Royal City, when fir'd by the Enemy.* p. 218

Chap. 17. *That the Shore of the Church next to which Biſhop* Aidan *was when he dy'd, could not be burnt, when the reſt of the ſaid Church was conſum'd by Fire; and of his inward Life.* p. 220

Chap. 18. *Of the Life and Death of the Religious King* Sigbercht. p. 223

Chap. 19. *How* Furſius *built a Monaſtery among the* Eaſt-Angles, *and of his Viſions and Sanctity, of which, his Fleſh remaining uncorrupted after Death, bore Teſtimony.* p. 225

Chap. 20. Honorius *dying*, Deuſdedit *is choſen Archbiſhop of* Canterbury, *and who were at that Time Biſhops of the* Eaſt Angles, *and of the Church of* Rocheſter. p. 232

Chap. 21. *How the Province of the* Midland Angles, *became Chriſtian under King* Peada. p. 233

Chap. 22. *How the* Eaſt-Saxons *again receiv'd the Faith, which they had before caſt off, under King* Sigbercht, *through the preaching of* Cedda. p. 235

Chap. 23. *The aforeſaid Biſhop* Cedd, *having a Place given him by King* Ethilwald, *conſecrated the ſame to our Lord with Prayer and Faſting, and of his Death.* p. 240

Chap. 24. *How that King* Penda *being ſlain, the Province of the* Mercians *receiv'd the Faith of* CHRIST, *and* Oſwy *gave Poſſeſſions and Territories to God, for building of Monaſteries in acknowledgment for the Victory obtain'd.* p. 243

Chap. 25. *The Controverſy ſtarted about the due Time of keeping* Eaſter, *with thoſe that came out of* Scotland. p. 248

Chap. 26. *That* Colman *being worſted return'd home, and* Tuda *ſucceeded him in the Biſhoprick, and what the ſtate of the Church was under thoſe Teachers.* p. 258

Chap

Chap. 27. *That* Egbercht, *an Holy Man, of the* Engliſh *Nation, led a Monaſtical Life in* Ireland. p. 261

Chap. 28. *How* Tuda *being dead,* Wilfrid *was ordain'd Biſhop of the* Northumbrians *in* France, *and* Ceadd *in the Province of the* Weſt-Saxons. p. 264

Chap. 29. *How the Prieſt* Wighard *was ſent from* Britain *to* Rome, *to be conſecrated Archbiſhop, of whoſe Death there the Letters of the Apoſtolical Pope ſoon gave an Account.* p. 266

Chap. 30. *How the* Eaſt-Saxons *at the Time of a Mortality returning to Idolatry, were immediately brought back from their Error, by means of the Biſhop* Jaruman. p. 270

BOOK IV.

Chap. 1. *How* Deuſdedit, *Archbiſhop of* Canterbury, *dying,* Wighard *was ſent to* Rome *to ſucceed him in that Dignity; but he dying there,* Theodore *was ordain'd Archbiſhop, and ſent into* Britain *with the Abbat* Adrian. p. 272

Chap. 2. *How* Theodore *viſiting all Places, the Churches of the* Engliſh *began to be inſtructed in Holy Literature, together with the Catholick* Truth; *and how* Put-

Putta *was made Biſhop of the Church of* Rocheſter *in the Room of* Damianus. p. 276

Chap. 3. *How* Ceadd, *above ſpoken of, was made Biſhop of the Province of the* Mercians, *and of his Life, Death and Burial.* p. 279

Chap. 4. *How Biſhop* Colman *departing* Britain, *built two Monaſteries in* Scotland; *the one for the* Scots, *and the other for the* Engliſh *he had taken along with him.* p. 287

Chap. 5. *Of the Death of the Kings* Oſwy *and* Ecgberht, *and of the Synod held at the Place call'd* Heorutford, *in which Archbiſhop* Theodore *preſided.* p. 289

Chap. 6. *How* Winfrid *being depos'd,* Sexulf *was put into his See, and made Biſhop of the* Eaſt-Saxons. 294.

Chap. 7. *That an Heavenly Light ſhow'd where the Bodies of the Nuns ſhould be bury'd in the Monaſtery of* Berking. 297

Chap. 8. *That a little Boy dying in the ſame Monaſtery, call'd upon a Virgin that was to follow him; and how another at the Point of leaving her Body, ſaw ſome ſmall Part of the future Glory.* p. 299

Chap. 9. *Of the Signs ſhown from Heaven, when the Mother of that Congregation departed this World.* p. 300

Chap.

Chap. 10. *How a blind Woman praying in the Burial Place of that Monaſtery, was reſtor'd to her Sight.* p. 303
Chap. 11. *How* Sebbi *King of that ſame Province ended his Life in Monaſtical Converſation.* p. 305
Chap. 12. Haeddi *ſucceeds* Lutherius *in the Biſhoprick of the* Weſt-Saxons; Quinchelm *ſucceeds* Putta *in that of the Church of* Rocheſter, *and is himſelf ſucceeded by* Gebmund; *and who were then Biſhops of the* Northumbrians p. 308
Chap. 13. *How Biſhop* Wilfrid *converted the Province of the* South-Saxons *to* CHRIST. p. 311
Chap. 14. *How a Peſtilential Mortality ceas'd through the Interceſſion of King* Oſwald. p. 315
Chap. 15. *How King* Ceadwal *having ſlain* Edilwalch, *King of the* Weſt-Saxons, *waſted that Province with much Slaughter and Ravaging.* p. 318
Chap. 16. *How the Iſle of* Wight *receiv'd Chriſtian Inhabitants, two Royal Youths of which Place were kill'd immediately after having been baptiz'd.* p. 319
Chap. 17. *Of the Synod held in the Plain call'd* Haethfeld, *where Archbiſhop* Theodore *preſided.* p. 322

Chap. 18. *Of* John *the Singer of the Apoſtolick See, who came into* Britain *to teach.* p. 325
Chap. 19. *How Queen* Etheldrith *always preſerv'd her Virginity; whoſe Body ſuffer'd no Corruption in the Grave.* p. 328
Chap. 20. *An Hymn on the aforeſaid Holy Virgin.* p. 333
Chap. 21. *How Biſhop* Theodore *made Peace between the Kings* Ecgfrid *and* Ethilred. p. 337
Chap. 22. *How a certain Captive's Chains fell off when Maſſes were ſung for him.* p. 338
Chap. 23. *Of the Life and Death of the Abbeſs* Hilda. p. 341
Chap. 24. *That there was in the ſaid Abbeſs's Monaſtery a Brother, on whom the Gift of writing Verſes was beſtow'd by Heaven.* p. 348
Chap. 25. *Of the Viſion that appear'd to a certain Man of God before the Monaſtery of the City* Coludi *was burnt down.* p. 353
Chap. 26. *Of the Death of the Kings* Ecgfrid *and* Lothere. p. 357
Chap. 27. *How the Man of God,* Cuthbert, *was made Biſhop; and how he liv'd and taught whilſt ſtill in a Monaſtical Life.* p. 360

Chap. 28. *How the ſame St.* Cuthbert, *being an Anchorite, by his Prayers obtain'd a Spring in a dry Soil, and had a Crop of Seed ſown by himſelf out of Seaſon.* p. 363

Chap. 29. *How St.* Cuthbert, *foretold to the Anchorite,* Hereberht, *that his Death was at hand.* p. 367

Chap. 30. *How St.* Cuthbert's *Body was found altogether uncorrupted after it had been bury'd eleven Years; and how his Succeſſor in the Biſhoprick departed this World not long after.* p. 370

Chap. 31. *Of one that was cur'd of a Palſey at the Tomb of St.* Cuthbert. p. 372

Chap. 32. *Of one cur'd of a Diſtemper in his Eye at the Relicks of St.* Cuthbert. p. 374

BOOK V.

Chap. 1. *How* Oidilwald, *Succeſſor to* Cuthbert, *leading an Eremitical Life, quell'd a Tempeſt, the Brethren being in Danger at Sea.* p. 376

Chap. 2. *How the Biſhop* John *cur'd a Dumb Man by Bleſſing him.* p. 378

Chap. 3. *How the ſame Biſhop* John *by his Prayers, heal'd a ſick Maiden.* p. 380

Chap.

Chap. 4. *How the ſame heal'd an Earl's Wife that was ſick, with Holy Water.* p. 383

Chap. 5. *How the ſame Biſhop recover'd one of the Earl's Servants from Death.* p. 385

Chap. 6. *How the ſame Biſhop by his Prayers and Bleſſing deliver'd one of his Clerks from Death, who had bruis'd himſelf by a Fall.* p. 386

Chap. 7. *How* Cedwal *King of the* Weſt-Saxons, *went to* Rome *to be baptiz'd; and how his Succeſſor devoutly repair'd to the ſame Church of the Holy Apoſtles.* p. 391

Chap. 8. *Of the Death of Archbiſhop* Theodore. p. 395

Chap. 9. *How, after the Death of* Theodore, Berthwal *was made Archbiſhop, and among many others he Ordain'd, made* Tobias, *a moſt learned Man, Biſhop of the Church of* Rocheſter. p. 396

Chap. 10. *How the Holy Man* Ecgberht *would have gone into* Germany *to preach, but could not; how* Wictbercht *went, but meeting with no Succeſs, return'd into* Ireland *from whence he came.* p. 397

Chap. 11. *How* Wilbrod *preaching in* Friſeland, *converted many to* CHRIST; *and how his two Companions, the* Hewalds *ſuffer'd Martyrdom.* p. 400

Chap.

Chap. 12. *How the venerable Men* Suitbercht *in* Britain, *and* Wilbrod *at* Rome *were ordain'd Biſhops for* Friſeland. p. 404

Chap. 13. *Of one in the Province of the* Northumbrians, *who riſing from the Dead, related Things dreadful, and others to be wiſh'd for, which he had ſeen.* p. 406

Chap. 14. *Of another, who before his Death ſaw a Book containing all his Sins, which was ſhow'd him by Devils.* p. 415

Chap. 15. *Of another, who being at the Point of Death, ſaw the Place of Puniſhment appointed for him in Hell.* p. 418

Chap. 16. *How ſeveral Churches of the* Scots, *at the Inſtance of* Adamnan *conform'd to the Catholick* Eaſter; *and how the ſame Perſon writ a Book of the Holy Places.* p. 420

Chap. 17. *The Account given by the aforeſaid Book of the Place of our Lord's Nativity, Paſſion and Reſurrection.* p. 422

Chap. 18. *Of the Place of our Lord's Aſcenſion, and the Tombs of the Patriarchs.* p. 425

Chap. 19. *How the* South-Saxons *receiv'd* Eadberct *and* Eolla; *and the* Weſt-Saxons, Daniel *and* Aldhelm, *for their Biſhops, and of the Writings of the ſame* Aldhelm. p. 427

Chap.

Chap. 20. *How* Coinred, *King of the* Mercians, *and* Offa, *of the* East-Saxons, *ended their Days at* Rome *in the Habit of the Monks; and of the Life or Death of Biſhop* Wilfrid. p. 429

Chap. 21. *How* Albinus *ſucceeded the religious Abbat* Adrian, *and* Acca, *Biſhop* Wilfrid. p. 440

Chap. 22. *How the Abbat* Ceolfrid *ſent the King of the* Picts, *Architects to build a Church, and with them an Epiſtle concerning the Catholick* Eaſter *and Tonſure.* p. 442

Chap. 23. *How the Monks of* Hii, *and the Monaſteries that were ſubject to them, began to celebrate the Canonical* Eaſter, *at the Preaching of* Ecgbercht. p. 461

Chap. 24. *Of the preſent State of the* Engliſh *Nation, or of all* Britain, *with an Hiſtorical Recapitulation of the whole Work, and ſomething concerning the Perſon of the Author.* p. 464

A Summary of all the foregoing Hiſtory of the Engliſh, *by the ſame venerable* Engliſh Saxon Bede, *with a ſhort Continuation by another Hand, as there noted; and then* Bede's *Account of himſelf.* p. 468

Bede's *Prayer to Chriſt.* p. 479

The

The *Saxon* Heptarchy.

Kingdom of	contains	
Eaſt-Saxons		*Eſſex*, *Middleſex*, and part of *Hertfordſhire*.
Weſt-Saxons.		*Cornwal*, *Devonſhire*, *Dorſetſhire*, *Somerſetſhire*, *Wiltſhire*, *Hampſhire*, and *Berkſhire*.
Eaſt-Angles		*Norfolk*, *Suffolk*, *Cambridgeſhire*, and Ile of *Ely*.
Northumbrians		*Lancaſhire*, *Yorkſhire*, Biſhop. of *Durham*, *Cumberland*, *Weſtmoreland*, *Northumberland*, and *Scotland*, *to the Frith of* Edinburgh.
South-Saxons.		*Suſſex* and *Surrey*.
Mercians.		*Glouceſterſhire*, *Hereford ſhire*, *Worceſterſhire*, *Warwickſhire*, *Leiceſterſhire*, *Rutlandſhire*, *Northamptonſhire*, *Lincolnſhire*, *Huntingtonſhire*, *Bedfordſhire*, *Buckinghamſhire*, *Oxfordſhire*, *Staffordſhire*, *Derbyſhire*, *Shropſhire*, *Nottinghamſhire*, *Cheſter*, and the other part of *Hertfordſhire*.
nt.		The County of *Kent*.

TO THE

Moſt Glorious King

[a] *CEOLWULPH,*

BEDE

The Servant of Chriſt, and Prieſt.

FORMERLY, at your Requeſt, moſt readily tranſmitted to you the Eccleſiaſtical Hiſtory *of the* Engliſh *Nation, which I had newly publiſh'd, for you to read, and give it your Approbation; and do now ſend it again to be Tranſcrib'd, and more fully conſider'd at Leiſure. And I ſufficiently commend*

 your

[a] *Ceolwulph* or *Ceolulph*, King of the *Northumbrians*, a Prince of no ſmall Learning, and an encourager of learned Men, he reſign'd his Kingdom to his Son three Years after *Bede*'s Death, and became Monk at *Lindisfarn*, where he died in the Year 740. There were two others of this Name, one King of the *Eaſt-Saxons*, the other of the *Mercians*.

your Studiouſneſs, through which you not only diligently give ear to hear the Words of the Holy Scripture, but alſo induſtriouſly take care to become acquainted with the Actions and Sayings of former Men of Renown, eſpecially of our own Nation. For if Hiſtory relates good Things of good Men, the attentive Hearer is excited to imitate that which is good; or if it mentions ill Things of wicked Perſons, nevertheleſs the religious and pious Hearer or Reader, ſhunning that which is hurtful and perverſe, is the more earneſtly excited to perform thoſe Things which he knows to be good, and worthy of God. The which you alſo being deeply ſenſible of, are deſirous that the ſaid Hiſtory ſhould be more fully made familiar to yourſelf and to thoſe over whom the Divine Authority has appointed you Governor, through your general care of their good. But to the end that I may remove all occaſion of doubting of what I have written, from you, magnanimous King, or other Readers or Hearers of this Hiſtory, I will take care briefly to intimate from which Authors I chiefly learnt the ſame.

The moſt Reverend Abbat [b] Albinus, *a Man in all reſpects moſt Learned, was the firſt Promoter and Aſſiſtant in this ſmall Work: He having been In-*

---

[b] *Albinus*, an *Engliſhman*, and the firſt of that Country, that was Abbat of St. *Auſtin*'s near *Canterbury*, he was Diſciple to *Adrian*, the Abbat, and *Theodore* the Archbiſhop; was famous for his Knowledge in *Greek* and *Latin*, and dy'd *Anno* 723. He has been confounded with *Flaccus Albinus* or *Alcuinus* by *Baronius*, *Leland*, and others; whereas he liv'd the Age after the other, and dy'd Abbat of *Tours* in the Year 804. *Bede* wrote to this *Albinus* an Epiſtle, *De auxilii accepti Beneficio*.

Inſtructed in the Church of Canterbury *by Archbiſhop* [c] Theodore *of bleſſed Memory, and the Abbat* [d] Adrian, *Men venerable and moſt Learned, tranſmitted to me by* [e] Nothelmus, *the Religious Prieſt of the Church of* London, *either in Writing, or by word of Mouth of the ſame* Nothelmus, *all that he thought worthy of Memory, that had been done in the Province of* Kent, *or the Parts adjoining to it by the Diſciples of the bleſſed Pope* Gregory, *as he had learnt the ſame either from written Records, or the Tradition of his Anceſtors. The ſame* Nothelmus *afterwards going to* Rome, *having, with leave of the preſent Pope* Gregory, *ſearch'd into the Archives of the Holy* Roman *Church, found there ſome Epiſtles of the Holy Pope* Gregory, *and other Popes; and returning home, by the Advice of the aforeſaid moſt Reverend Father* Albinus, *brought them to me, to be inſerted into our Hiſtory. Thus we learnt what we were to make publick from the beginning of this Volume, till the Time when the* Engliſh *Nation receiv'd the Faith of* CHRIST, *from the Writings of*

---

c *Theodore*, a *Greek*, ſent over by Pope *Vitalian*, was Archbiſhop of *Canterbury*. Of him *Bede* has treated in his fourth and fifth Books.

d *Adrian*, Colleague with *Theodore*, was Abbot of St. *Auſtin's*, dy'd there, 723. and was afterwards canoniz'd.

e *Nothelmus* was born at *London*, he was Prieſt of St. *Paul's*, afterwards Monk of *Canterbury*, and Archbiſhop thereof two Years after *Bede's* Death. He wrote (according to *Pits* p. 141.) one Book of the Life of St. *Auguſtin*, one Book of his Miracles, one of his Tranſlation, which he undertook at the Inſtance of *Bede* and *Alcuinus* his Scholar; he likewiſe wrote one Book of Epiſtles to *Bede*, and dy'd *Ann.* 739.

our Predeceſſors, collected here and there; but from that Time till this preſent, we learnt what was tranſacted in the Church of Canterbury, *by the Diſciples of St.* Gregory, *or their Succeſſors, or under what Kings the ſame hapned, through the Induſtry of the aforeſaid Abbat* Albinus: Nothelmus *handing the ſame as has been ſaid; who alſo partly acquainted me with ſome things relating to the Prelates, from whom, or under what Kings the Province of* Eaſt-Saxons, *and of the* Weſt, *as alſo of the* Eaſt-Angles, *and of the* Northumbrians, *receiv'd the Grace of the Goſpel. In ſhort, I was chiefly encourag'd to make bold to undertake this Work by the ſame* Albinus's *Perſuaſions. In like manner,* Daniel, *the moſt Reverend Biſhop of the* Weſt-Saxons, *who is ſtill living, communicated to me in writing ſome Things relating to the Eccleſiaſtical Hiſtory of that Province, and the next adjoining to it of the* South-Saxons, *as alſo of the Iſle of* Wight. *How the Province of the* Mercians *was brought to the Faith of* CHRIST, *which they knew not before, and how that of the* Eaſt-Saxons *recover'd the ſame, after having expell'd it, by the Miniſtry of* Cedd *and* Ceadda, *the Religious Prieſts of* CHRIST, *and how thoſe Fathers liv'd and dy'd, we diligently learnt from the Brethren of the Monaſtery, which was built by them, and is call'd* Leſtingae. *What the Eccleſiaſtical Tranſactions were in the Province of the* Eaſt-Angles, *was partly made known to us from the Writings and Tradition of our Anceſtors, and partly by Relation of the moſt Reverend Abbat* Eſius. *What was done towards promoting the Faith of* CHRIST, *and the Sacerdotal Succeſſion in the Province of* Lindſey, *we had either from the Letters of the moſt Reverend*

Prelate

Prelate [f] Cynebert, *or by word of Mouth from other faithful Perſons. But what was acted throughout the ſeveral Parts of the Church in the Province of the* Northumbrians, *from the Time when they receiv'd the Faith of* CHRIST *till this preſent, I receiv'd not from any any one indifferent Author, but by the faithful Teſtimony of innumerable Witneſſes, who might know or remember the ſame; beſides what I had of my own Knowledge. Wherein it is to be obſerv'd, that what I have written, either in this Volume, or in the little Book of his Actions, concerning our moſt Holy Father, and Biſhop* [g] Cuthbert, *I partly took from thoſe Things I found written of him, by the Brethren of the Church of* [h] Lindisfarn, *implicitly giving faith to the Hiſtory I read; but diligently took care to add ſuch things as I could myſelf have Knowledge of by the moſt certain Atteſtation of faithful Men. And I humbly intreat the Reader, that if he ſhall in this that we have*

 written

---

[f] *Cynebert* or *Cimbert*, was firſt Monk, and afterwards Biſhop of *Lincoln*, he is ſaid by *Bale* and *Pits* to have written Annals; but I ſuppoſe they had no Authority for it but this mention *Bede* makes of him, which was enough for them.

[g] *Cuthbert*, Biſhop of *Hagulſtad* and *Landisfarn*, his Life *Bede* wrote firſt in Heroick Verſe, and afterwards in Proſe, as it is now among his Works.

[h] *Landisfarn* is a ſmall Iſland in *Northumberland*, call'd likewiſe by the *Saxons*, *Lindisfarn*, from the River *Linde* which ſurrounds it; it is now call'd *Holy Iſland*. Here ſtood a Monaſtery in *Bede*'s Time, which was afterwards deſtroy'd by the *Danes*.

written find any thing not deliver'd according to the Truth, he will not impute the ſame to me, who, as the true Rule of Hiſtory requires, have labour'd ſincerely to commit to writing thoſe Things that I collected from the Authority of publick Fame, for the Inſtruction of Poſterity.

THE

THE Eccleſiaſtical Hiſtory OF THE *Engliſh Nation.*

BOOK I.

CHAP. I.

† *Of the Situation of* Britain *and* Ireland, *and of their ancient Inhabitants.*

Britain, a noted Iſland in the Ocean, formerly call'd *Albion*; lies at a conſiderable Diſtance to the North and Weſt from *Germany*, *France* and *Spain*. Being 800 Miles in length towards the North, it is 200 Miles in Breadth, excepting only the greater Diſtances

† *Pits* very confidently affirms, that *Bede* wrote a Book, *De ſitu & mirabilibus Britanniæ*, which, he ſays, was in the Library of *Bennet* College in *Cambridge*: If ſuch a Book was ever written, it is no where now to be found; and therefore Biſhop *Nicholſon* ſuppoſes he miſtook it for this firſt Chapter, or at leaſt the paraphraſtical Tranſlation of it by King *Ælfred* into the *Saxon* Tongue, which he ſays is in *Bennet* Library, and which that Writer takes to be a different Piece. *Bede* in this Deſcription of *Britain*, follows chiefly *Pliny*, *Solinus*, Oroſius and Gildas, (or as others ſay) *Dion Caſſius*, &c.

of ſeveral Promontories; by which its Compaſs is made to be 3600 Miles. On the South it has the *Belgick Gaul*, paſſing along, whoſe neareſt Shore there appears the City, call'd, * *Rutubi Portus*, the which Port is now by the *Engliſh* Nation corruptly call'd *Reptaceſtir*, the Paſſage of the Sea from † *Geſſoriacum*, the neareſt Shore of the Nation of the || *Morini* being fifty Miles, or as ſome write 450 Furlongs. On the back, where it opens to the immenſe Ocean, it has the Iſlands *Orcades*. The Iſland excels for Grain and Trees, and is fit for feeding of Beaſts of Burden and Cattle. It alſo produces Vines in ſome Places, and has Plenty of Land and Water Fowls of ſeveral ſorts; and is remarkable for Rivers abounding in Fiſh, and plentiful Springs. It has the greateſt Plenty of Salmon and Eeles, [d] Sea-Calves are alſo frequently taken, and Dolphins, as alſo Whales; beſides many ſorts of Shell-Fiſhes, among which are Muſcles, in which are often found excellent [e] Pearls of all Colours, that

* Rutubi Portus, *or* Reptaceſtir, *now* Richborough, *near* Sandwich.

† Geſſoriacum, *the Part of* Boulogn *in* Picardy.

|| Morini, *a Province formerly ſo call'd, which contains Part of* Picardy, *of* Artois *and* Flanders.

[d] Sea-Calves, or Sea-veals, now contractedly call'd *Seals*.

[e] It appears by ſeveral Writers that the *Britiſh* Pearls were known and eſteem'd even before the *Roman* Conqueſt, and one Reaſon *Suetonius* gives for *Cæſar*'s Expedition, was in queſt of them: which *Pliny* ſeems to confirm, when (in *Nat. Hiſt.* l. 9. c. 35.) he ſays, that *Julius Cæſar* gave a Breaſtplate cover'd with *Britiſh* Pearl to *Venus Genetrix*, and hung it in her Temple at *Rome*. Theſe *Pliny* calls ſmall and ill colour'd; and *Tacitus*, *Suffuſca ac liventia*; but *Origen* ſeems to agree with our *Bede* as to their Colours. They are found in a large black Muſcle, deſcrib'd by Dr. *Liſter*, and are common in the River *Jut* in *Cumberland*, where not many Years ſince a Patent was granted to fiſh for them, *vid Camb. Brit.* and *Gibſon*'s *Annot.* It is plain nevertheleſs, that theſe Pearls were illcolour'd, and of little or no Value, and we ſee they are not now worth looking after.

that is, reddiſh, pale, violet and green, but moſt white. There is alſo great Store of Shell-fiſh, of which the ſcarlet Dye is made; the which moſt beautiful Colour never fades with the Heat of the Sun, or the Waſhing of Rain; but the older it is, the more beautiful it commonly is. It has ſalt Springs, and hot Springs, and from them Rivers of hot Baths, proper for all Ages and Sexes, in ſeveral Places; as is requiſite for every one. For Water, as St. *Baſil* ſays, receives the heating Quality, when it runs along certain Metals, and becomes not only hot, but ſcalding. Being alſo Productive of Veins of Metals, as Copper, Iron, Lead and Silver; It has likewiſe much and excellent [f] Jeat, it is black and ſparkling, glittering at the Fire, and being heated, drives away Serpents; being warm'd with rubbing, it holds faſt Things apply'd to it like Amber. The Iſland was formerly embelliſh'd with twenty eight moſt noble Cities, beſides innumerable Caſtles, all the which were alſo ſtrongly ſecur'd with Walls, Towers, Gates, and Locks. And, in regard that it lies almoſt under the North Pole of the World, the Nights are

---

[f] This is not the *Gagates* ſo valuable among the Ancients, but, on the contrary, ſome, tho' falſly have taken it for our Pit-Coal. It grows in Rocks, and is firſt reddiſh, but after poliſhing, is black and ſhining. With this Deſcription of *Bede*, agrees the Poet.

Naſcitur in Lycia *lapis & prope gemma gagates*
Sed genus eximium fœcunda Britannia *mittit*;
Lucidus & niger eſt, levis & leviſſimus idem,
Vicinas paleas trahit attritu calefactus.
Marbodæus of Jewels.

are light in Summer, ſo that at Midnight the Beholders are often in doubt, whether the Evening Twilight ſtill continues, or that of the Morning is come on; the Night Sun, which is not long under the Earth, returning to the Eaſt by the Northern Regions. For which Reaſon the Days are of a great length in Summer, as on the contrary, the Nights are in Winter, the Sun then withdrawing into the Southern Parts, ſo that they are eighteen Hours long. Thus the Nights are extraordinary ſhort in Summer, and the Days in Winter, that is, of only ſix Equinoctial Hours. Whereas, in *Armenia*, *Macedon*, *Italy*, and other Countries of the ſame Latitude, the longeſt Day, or Night extends but to fifteen Hours, and the ſhorteſt to nine.

Language. 5 This Iſland at preſent, according to the Number of the Books in which the Divine Law was written in the Languages of five Nations, ſeeks after and profeſſes one and the ſame Science of the ſupreme Truth and true Sublimity; *viz.* of the *Engliſh*, the *Britons*, the *Scots*, the *Picts*, and the *Latins*; which laſt is, by the Study of the Scriptures, become common to all the reſt. At firſt this Iſland had no other Inhabitants but the *Britons*, from whom it deriv'd its Name; who coming over into

5 The beginning of the *Saxon* Annals ſeems to be almoſt the ſame with this Place, but more conciſe; and whoever of theſe Writers was firſt, there is no doubt but the other follow'd him; hey differ only in this, the *Saxon* Annals has it *Armenia* for *Armorica*, a Fault, I ſuppoſe made by ſome of the late Tranſcribers, miſtaking of the *Saxon* r *for* n. Biſhop *Nicholſon* imagines the firſt Part of the Annals earlier, but Biſhop *Gibſon* takes it to be copied from *Bede*.

into *Britain*, as is reported, from the Parts of [h] *Armorica*, (now *Britany* in *France*,) poſſeſs'd themſelves of the Southern Parts thereof. When they, beginning at the South, had made themſelves Maſters of the greateſt Part of the Iſland, it hapned, that the Nation of the *Picts* coming into the Ocean from [i] *Scythia*, as is reported in a few tall Ships, the Winds driving them about beyond all the Borders of *Britain*, arriv'd in *Ireland*, and put into the Northern Coaſts thereof, and finding the Nation of the *Scots* there, requeſted to be allow'd to ſettle among them, but could not obtain it. *Ireland* is the greateſt Iſland next to *Britain*, and ſeated to the Weſtward of it; but as it is ſhorter than *Britain* to the Northward, ſo running out far beyond the Bounds thereof to the Southward, it is oppoſite to the Northern Parts of *Spain*, tho' a ſpacious Sea lies between them. The *Picts*, as has been ſaid, arriving in

---

[h] *Bede*'s bringing the *Britains* from *Armorica* in *Britain*, was (I ſuppoſe,) grounded upon *Tacitus* and *Cæſar*'s Conjecture, from the Similitude of their Language and Cuſtoms; for our *Britiſh* Hiſtorians could afford him no Information; of whoſe Ignorance *Gildas* and *Nennius* complain; their Miſeries, neither giving them time for Learning, nor Leiſure to convey their Hiſtory down; but however obſcure their Original may be, it is evident, that neither *Gildas*, *Nennius*, *Bede*, nor *Malmsbury*, ſo much as dreamt of the fabulous Story of *Brute*.

[i] The Original of the *Picts* has caus'd various Opinions, *Hector Boethius* derives them from the *Agathyrſi*, others from the *Germans*, *Bede* from *Scythia*, and the Author of the *Saxon Annals*, from the Southern Parts of *Scythia*; Mr. *Cambden* is of Opinion, that they were originally *Britons*, who fled into the Northern Parts of the Iſland from the *Roman* Invaſions, as the *Welch* into the Weſtern. But this ſee oppos'd by Biſhop Stillingfleet Orig. Brit. c. 5.

in this Iſland by Sea, deſir'd they might have a Place to ſettle and inhabit granted them. The *Scots* anſwer'd, that Iſland could not contain them both; but we can give you good Advice, ſaid they, what to do, we know there is another Iſland, not far from ours, to the Eaſtward, which we often ſee at a Diſtance, when the Days are clear. If you will repair thither, you may be able to get Habitations there; or if they ſhould oppoſe you, make uſe of us as Auxiliaries. The *Picts*, accordingly ſailing over into *Britain*, began to inhabit the Northern Parts thereof, for the *Britons* were poſſeſs'd of the Southern. Now the *Picts* having no Wives, and asking them of the *Scots*, they would not conſent to grant them upon any other Terms, than that when [k] any Difficulty ſhould ariſe, they ſhould rather chooſe themſelves a King from the Female Royal Race than from the Male: The which it is evident, has been obſerv'd among the *Picts* to this Day. In Proceſs of Time, *Britain*, after the *Britons* and the *Picts* receiv'd the third Nation of the *Scots* in that Part which was poſſeſs'd by the *Picts*, they departing out of *Ireland* under their Leader [l] *Reuda*, either by fair means, or by force of

[k] To this Account of the *Picts* Marriage and Landing agrees the *Saxon Chronicle*, but with this Difference, there is no mention made of *any Difficulty ariſing*; and whereas *Bede* tells us, they retain'd that Cuſtom to his Time; the other ſays only, they continu'd it a long time after; which ſeems to intimate, that even that early Part of the Chron. was after *Bede*, or elſe touch'd up and alter'd by ſome later Hand.

[l] This *Reuda* is thought to be chief of the Sons of the King of *Ulſter*, who, as *Girald. Camb.* ſays, came into the Northern Parts of *Britain* with a large Fleet, and there ſettled.

of Arms, ſecur'd to themſelves the Settlements they ſtill have among them. From which Commander, they are to this Day call'd [m] *Dalreudins*; for in their Language *Dal* ſignifies *a Part.*

Ireland, in breadth, and for wholſomeneſs and ſerene Air, far ſurpaſſes *Britain*; ſo that the Snow ſcarce ever lies there above three Days: no Man makes Hay in the Summer for a Winter's Proviſion, or builds Stables for Beaſts of Burden. No creeping Vermin is ſeen there, and no Snake can live, for Snakes often carried thither out of *Britain*, as ſoon as the Ship comes near the Shore, that the Scent of the Air reaches them, they die. On the contrary, moſt Things in that Iſland are good againſt Poiſon. In ſhort, we have ſeen that when ſome Perſons have been bit by Serpents, the Scrapings of Leaves of Books that were brought out of *Ireland*, being put into Water, and given them to drink, the ſame immediately *Ireland.*

[m] *Roeda* in the *Saxon* Chron. and *Dalreodi* from *Dal* a Part or Cohort, and *Roeda*, call'd by *Forden*, *Rether*. See *Gibſon Sax. Chron.* p. 2. Mr. *Cambden* confeſſes he could find no remains of the Name *Dalreudin*, except a People call'd *Dalrietia* by *Pictland*, which appears by an old Hiſtorical Writing of *Kennet*, which ſays *Kinnodius biennium antequam pervenit in pictaviam Dalriotæ Regium ſuſcepit. Nennius* ſays, they came in *Brutus Coſſ.* with *Cairbre Rieda*, the third Son of *Conair*. There was a Place in *Scotland* call'd *Dalrea*, or *Dalurea* in *Argyle*, where *R. Bruce* fought a Battle. *Dalrieda* is now the County of *Antrim*, and call'd *Rout*, *Dalrede* or *Dalreth*, which with the Iſland *Rachlyn* or *Rachilin*, King *John* granted to *Alanus de Galiven.*

ly expell'd the ſpreading Poiſon, and aſſwag'd the Swelling. The Iſland abounds in Milk and Honey, nor is there any want of Vines, Fiſh, or Fowl; and it is remarkable for Deer. This is properly the Country of the [n] *Scots*. Coming out from thence, as has been ſaid, they added a third Nation in *Britain* to the *Britons* and *Picts*. There is a very large Gulf of the Sea, which formerly divided the Nation of the *Picts* from the *Britons*; the which Gulf runs in very far from the Weſt into the Land, where, to this Day, ſtands the very ſtrong City of the *Britons*, call'd *Alcuith*, (or as in other Manuſcripts, [o] *Alcluith*, or *Alduick*.) The *Scots* arriving on the North ſide of this Bay, ſettled themſelves there.

---

n To this Authority of *Bede* we may produce many others, *Buchanan* ſays, *Dalree ager Regius*, *Claudian* makes the *Scots* Iſſue from *Ireland*, to which *Oroſius*, and other Writers agree, as likewiſe King *Alfred*'s Paraphraſe upon *Oroſius*, he calls *Ireland*, *Scotland*, Igbennia that pe ycolanð hatath.

o Or *Alcluid*, call'd by *Nennius*, *Pen-Alcloit*, a Town near the River *Cluid* in *Sterlingſhire*, now call'd *Dunbar*. *Forden* deſcribes this Wall, as beginning at a Village, call'd *Karedin*, *Kaer-Eden*, or *Edenborough*, the ending at *Kirk Patrick*.

CHAP.

Chap. II.

Caius Julius Cæſar, *the firſt* Roman *that came into* Britain.

THIS Iſland of *Britain* was neither reſorted to, nor known to the *Romans* till the Time of *Caius Julius Cæſar*, who, in the Year 693, after the Building of *Rome*, but the 60th Year before the Incarnation of our Lord, being Conſul with *Lucius Bibulus*, whilſt he made War upon the Nations of the *Germans* and the *Gauls*, which were divided only by the River *Rhine*, came into the Province of the *Morini*, (Part of *Picardy*, &c. as above) from whence is the next and ſhorteſt Paſſage into *Britain*, and having provided about eighty Ships of Burden, and Veſſels with Oars, ſail'd over into *Britain*, where being firſt roughly handled in a Battle, and then meeting with a violent Storm, he loſt a conſiderable Part of his Fleet, no ſmall Number of Soldiers, and almoſt all his Horſe. Returning into *Gaul*, he put his Legions into Winter Quarters, and gave Orders for building ſix Hundred Sail of both Sorts. Paſſing over with them early in the Spring into *Britain*, whilſt he was marching with a mighty Army towards the Enemy, the Ships riding at Anchor, were by a Tempeſt either daſh'd one againſt another, or drove upon the Sands, and ſtav'd. Forty of them periſh'd, the reſt were with much Difficulty repair'd. *Cæſar's* Ca-

V. C. 693. *ante C.* 60. *Julius.*

valry

valry was at the firſt Charge defeated by the *Britons*, and there [a] *Labienus*, the Tribune was kill'd. In the ſecond Engagement, he, with great hazard of his Men, put the vanquiſh'd *Britons* to flight. Thence he proceeded to the River *Thames*, which is ſaid to be fordable only in one Place. An immenſe Multitude of the Enemy had poſted themſelves on the fartheſt ſide of the River, under the Conduct of [b] *Caſſibelan*, and fenc'd the Bank of the River, and almoſt all the Ford under Water with very ſharp Stakes; the Remains of which Stakes, are to be there ſeen to this Day, and they appear to the Beholders to be about the thickneſs of a Man's Thigh, and being cas'd with Lead, remain immoveable, fix'd in the bottom of the River [c]. This being perceiv'd and avoided by the *Romans*, the Barbarians not able to ſtand the Shock of the Legions, hid themſelves in the Woods, whence

---

[a] This, it is likely, is that *Laberius* of whom *Cæſar* makes this mention, *Eo die* Q. Laberius *Durus Tribunus mil. interficitur.* De bell. Gall. l. 5. *Leland* ſays this *Laberius* was kill'd at *Cheſtonwood* near *Roſſan.* There is a Place in *Kent* near *Chilham*, where they ſhew a green Barrow or a Monument, call'd to this Day *Jul-Labier.*

[b] Call'd by *Cæſar*, *Caſſivellaunus*, and by the *Britains*, *Caſſibelin*, King of the *Caſſi*, he reign'd over the *Catieuclani*, viz. *Bucks*, *Bedfordſhire* and *Hertfordſhire.*

[c] Theſe Stakes, *Bede* ſays, were in his Time viſible, and the Place is even now to be pointed out, it is above Bridge, near *Oatlands*, and call'd *Cowey-Stakes*, where the River (ſays *Cambden*,) is ſcarce ſix Foot deep, and anſwers exactly to *Cæſar*'s Diſtance of eighty Miles from the Sea. Dr. *Smith* has obſerv'd, that *Bede*, as well as *Oroſius*, whom he copied, were miſtaken in ſaying the River was fordable at no other Place, ſince Conjectures have been various, that he paſs'd at *Brentford*, *Kingſton*, *Chertſey* and *Wallingford.*

whence they grievouſly and frequently gaul'd the *Romans* with their Sallies. In the mean time the ſtrong City of the *Trinobants*, (*London*) with its Commander [d] *Androgius*, ſurrender'd to *Cæſar*, giving him forty Hoſtages. Many other Cities following their Example, confederated with the *Romans*. By their Aſſiſtance, *Cæſar* at length, with much Difficulty took *Caſſibelan's* [e] Town, ſeated between two Marſhes, fortify'd by the adjacent Woods, and plentifully furniſh'd with all Neceſſaries. Then *Cæſar* returning out of *Britain* into *France*, when he had put the Legions into Winter Quarters, was on all ſides beſet and perplex'd with ſudden warlike Tumults.

---

[d] *Call'd by* Cæſar, Mandubratius, *Prince of the* Trinobants, *viz.* Middleſex *and* Eſſex, Caſſibellan *having ſlain his Father* Imanuentius, *and ſeiz'd his City; this Prince fled into* Gaul *to* Cæſar *for aid.* Vid. de Bell. Gall. l. 5.

[e] *In this part of his Hiſtory,* Bede *follows* Cæſar, *Step by Step; and particularly his Deſcription of* Caſſibelans's *Town, of the Situation of which he was* (*I ſuppoſe,*) *in the dark, even in his early time; but Mr.* Cambden *has pointed out the Place to be* Verolamium, *or St.* Alban's, *and confirms his Opinion, likewiſe by this Conjecture, that the Hundred* Caiſho *ſeems to retain ſomething of the Name of the* Caſſii *beforemention'd.*

Chap. III.

V. C. 798 *Claudius.* Claudius, *the Second of the* Romans, *coming into* Britain, *brought the Iſlands* Orcades *into Subjection to the* Roman *Empire; and* Veſpaſian *ſent by him, reduc'd the Iſle of* Wight *under their Dominion.*

IN the Year 798, (other Editions have it 797,) the Emperor *Claudius*, the fourth from *Auguſtus*, being deſirous to approve himſelf a beneficial Prince to the Republick, ſought after War and Victory from any Part, and accordingly undertook an Expedition into *Britain*, which ſeem'd to be ſtir'd up to mutiny, on Account of Deſerters not reſtor'd. He paſs'd over into the Iſland, which none had dar'd to come into, either before or after *Julius Cæſar*, and there, without any Fight or Bloodſhed, within a very few Days he had the greateſt Part of the Iſland ſurrender'd to him. He alſo ſubdu'd to the *Roman* Empire the Iſlands *Orcades*, lying in the Ocean beyond *Britain*, and then returning to *Rome* the ſixth Month after his Departure, from thence he gave his Son the Title of *Britannicus*. This War he concluded in the fourth Year of his *An. D. Ch.* 46. Empire, which is the 46th from the Incarnation of our Lord. In which Year there hapned a moſt grievous Famine in *Syria*, which, in the *Acts of the Apoſtles* is recorded to have been fore-

foretold by the Prophet *Agabus*. *Veſpaſian*, who came to be Emperor after *Nero*, being ſent into *Britain* by the ſame *Claudius*, brought alſo under the *Roman* Dominion the Iſle of *Wight*, which is next to *Britain* on the South, and is about thitty Miles in length from Eaſt to Weſt, and twelve from North to South; being ſix Miles diſtant from the Southern Coaſt of *Britain* at the Eaſt End, and but three at Weſt. *Nero* ſucceeding *Claudius* in the Empire, attempted nothing in martial Affairs; and therefore among almoſt innumerable other Detriments brought upon the *Roman* State, he almoſt [f] loſt *Britain*; for under him two moſt noble [g] Towns were there taken and deſtroyed.

Veſpaſian.

Nero.

---

[f] *Of this Revolt under* Bonduca, Tacitus *has given a long and curious Account.* Camolodunum, *now* Maldon *in* Eſſex.

[g] London *and* Verulamium, *near St.* Albans.

CHAP. IV.

That Lucius, *King of* Britain, *writing to Pope* Eleutherius, *deſir'd to be made a Chriſtian.*

An. 156. *Marcus and Commodus.*

IN the Year from the Incarnation of our Lord 156, *Marcus Antonius Verus*, the fourteenth from *Auguſtus*, was made Emperor, together with *Aurelius Commodus*. In their Time, *Eleutherius*, an holy Man, preſiding over the *Roman* Church, *Lucius*, King of the *Britons*, ſent a [h] Letter to him, intreating, that by his Command he might be made a Chriſtian; and ſoon obtain'd the Effect of his pious Requeſt, and the *Britons* preſerv'd the Faith they had receiv'd uncorrupted and entire in Peace, till the Time of the Emperor *Diocleſian*.

h *This Meſſage to* Eleutherius *is by the Author of the* Saxon Chronicle, *plac'd in the Time of* Baſſianus, *Son of* Severus, *in whoſe firſt Year he ſays* Eleutherius *was made Biſhop of* Rome, *which Year* Florent. *places* 162. Mat. Weſt 185. *a Manuſcript of the* Saxon Chronicle *of Archbiſhop* Laud's, cxlvii. *ſuppos'd by Biſhop* Gibſon *to be tranſpos'd to* clxvii. *That latter Part of this Chapter is exactly the ſame with the* Saxon Chronicle.

CHAP

Chap. V.

How the Emperor Severus *divided that Part of* Britain *which he ſubdu'd, from the reſt by a Trench.*

IN the Year from the Incarnation of our Lord, 189. *Severus*, of *African* Race, a *Tripoline* of the Town of *Lepti*, the ſeventeenth that obtain'd the Empire from *Auguſtus*, held it ſeventeen Years. This Man being naturally ſtern, engag'd in many Wars, govern'd the Commonwealth moſt ſtrenuouſly, but with much Trouble. Having been victorious in all the Civil Wars which hapned to be moſt grievous in his Time, he was drawn into *Britain* by the Revolt of almoſt all the Confederates, where, after many great and dangerous Battles, he thought fit to divide that Part of the Iſland, which he had recover'd from the other unconquer'd Nations, not with a Wall, as ſome imagine, but with a [1] Rampart. For a Wall is made of Stones, but a Rampart, with which Camps are fortify'd to repel the Power of Enemies, is made of Sods, with the which, cut out of the Earth, ſomething like a Wall is rais'd up above the Ground, in ſuch a manner that *An.* 189. *Severus.*

[1] *This Wall, or Dike of Turfs, agrees with the* Saxon Chronicle, *it was call'd by* Antoninus, Vallum; by the Britains, Gual-Severe; *it was afterwards* built of Stone. *See which ſee more* Chap. 12.

before it is the Ditch whence the Sods were taken, on which ſtrong Stakes of Wood are fix'd, (now call'd Palliſades.) Thus *Severus* drew a great Ditch and ſtrong Rampart, fortify'd with ſeveral Towers, from Sea to Sea; and dy'd of Sickneſs there at *York*, leaving two Sons, *Baſſianus* and *Geta*; of whom *Geta* dy'd, adjudg'd a publick Enemy; but *Baſſianus* having taken the Surname of *Antoninus*, obtain'd the Empire.

CHAP. VI.

The Reign of Diocleſian, *and how he perſecuted the Chriſtians.*

Ann. 286. *Diocleſian.* IN the Year of the Incarnation of our Lord, 286. *Diocleſian* the 33d Emperor from *Auguſtus*, choſen by the Army, reign'd twenty Years, and created *Maximianus* ſurnam'd *Herculius*, his Companion in the Empire. In their Time one *Carauſius*, of very mean Birth, but an expert and able Soldier, being appointed to guard the Sea-Coaſts, then infeſted by the *Franks* and *Saxons*, acted more to the Prejudice than to the Advantage of the Commonwealth, not reſtoring the Booty taken from the Robbers to the Owners, but keeping all to himſelf, became ſuſpected; that by his Neglect he permitted the Enemy to infeſt the Frontiers. Being therefore order'd by *Maximian* to be put to Death, he took upon him the Imperial Robes, and poſſeſs'd himſelf of Britain,

Britain, which having moſt valiantly retain'd and aſſerted for the ſpace of ſeven Years, he was at length put to Death by the Treachery of his Aſſociate *Albertus*. He having thus got the Iſland from *Carauſius*, held it three Years, and was ſuppreſs'd by *Aſclepiodotus*, the Captain of the *Pretorian* Bands, who thus at the End of ten Years recover'd *Britain*. In the mean time *Diocleſian* in the Eaſt, and *Maximianus Herculius* in the Weſt, the tenth Time from *Nero*, commanded the Churches to be deſtroy'd, and the Chriſtians to be ſlain; the which Perſecution was more laſting and bloody, than all the others before it; for it was carried on the ſpace of ten Years [k] inceſſantly, with burning of Churches, outlawing of innocent Perſons, and Slaughter of Martyrs. At length, it alſo honoured *Britain* with much Glory of devoutly confeſſing God.

Ann. 304. *Tenth Perſecution.*

k Bede *ſpeaks of the length of the Perſecution in general, for in the Weſtern Parts it continued but two Years, as* Euſebius *obſerves.* De Martyrol. Pal. c. 13.

CHAP. VII.

The Paſſion of St. Alban *and his Companions, who at that Time ſhed their Blood for our Lord.*

Ann. 305. AT that Time ſuffer'd St. *Alban*, of whom the Prieſt *Fortunatus*, in the Praiſe of Virgins, when he made mention of the bleſſed Martyrs that came to the Lord from all Parts of the World, ſays,

Albanum egregium fœcunda Britannia profert.
That is,
Fruitful *Britain* Holy *Alban* yields.

This *Alban* being yet a Pagan, at the Time when the Commands of perfidious Princes rag'd againſt Chriſtians, gave Entertainment in his Houſe to a certain Clergyman, flying from the Perſecutors, obſerving him wholly addicted to continual Prayer, and watching Day and Night; on a ſudden the Divine Grace ſhining on him, he began to admire his Example of Faith and Piety, and being leiſurely inſtructed by his wholſome Admonitions, caſting off the Darkneſs of Idolatry, he became a Chriſtian in all Sincerity of Heart. The aforeſaid Clergyman having been ſome Days entertain'd by him, it came to the Ears of the wicked Prince, that the Confeſſor of CHRIST, to whom the Place of Martyrdom had not been

been yet appointed, was conceal'd at *Alban's* Houſe. Whereupon he preſently order'd Soldiers to make a ſtrict Search after him. When they came to the Martyr's Houſe, St. *Alban* immediately preſented himſelf to the Soldiers, inſtead of his Gueſt and Maſter, in his Habit, or the long Coat he wore, and was led bound before the Judge. It hapned that the Judge, at the Time when *Alban* was carried before him, was ſtanding at the Altar, and offering Sacrifice to Devils. When he ſaw *Alban*, being much inrag'd for that he had preſum'd of his own accord, to put himſelf into the Hands of the Soldiers, and run that Danger for his Gueſt; he commanded him to be dragg'd to the Images of Devils, before which he ſtood, ſaying, *Becauſe you have choſen to conceal a rebellious and ſacrilegious Perſon, rather than to deliver him up to the Soldiers, that the Contemner of the Gods might ſuffer the Penalty due to his Blaſphemy, you ſhall undergo all the Puniſhment that was due to him, if you depart from the Worſhip of our Religion.* But St. *Alban*, who had voluntary declar'd himſelf a Chriſtian to the Perſecutors of the Faith, was not at all daunted at the Prince's Threats, but being arm'd with the Armour of the Spiritual Warfare, publickly declar'd, that he would not obey his Commands. Then ſaid the Judge, *Of what Family or Race are you? What does it concern you*, anſwer'd *Alban, of what Stock I am? But if you deſire to hear the Truth of my Religion, be it known to you, that I am now a Chriſtian, and addicted to Chriſtian Duties. I ask your Name*, ſaid the Judge, which tell

me

me immediately. I am call'd Alban *by my Parents,* reply'd he, *and ever worſhip and adore the True and Living God, who created all Things.* Then the Judge inflam'd with Anger ſaid, *If you will enjoy the happineſs of eternal Life, do not delay to offer Sacrifice to the great Gods. Alban* rejoin'd, *Theſe Sacrifices which by you are offer'd to Devils, neither can they avail the Subjects, nor anſwer the Wiſhes or Deſires of thoſe that offer up their Supplications to them. On the contrary, whoſoever ſhall offer Sacrifice to theſe Images, ſhall receive the everlaſting Pains of Hell for his Reward.* The Judge hearing theſe Words, and being much incens'd, order'd the holy Confeſſor of God to be ſcourg'd by the Executioners, believing he might by Stripes ſhake that Conſtancy of his Heart, on which he could not prevail by Words. He being moſt cruelly tortur'd, bore the ſame patiently, or rather joyfully, for our Lord. When the Judge perceiv'd that he was not to be overcome by Tortures, or withdrawn from the Worſhip of the Chriſtian Religion, he order'd him to be put to Death. Being led to Execution, he came to the River, which was divided, at the Place where the Stroke was to be given him, with a Wall and Sand, the Stream being moſt rapid. He there ſaw a multitude of Perſons of both Sexes, and of ſeveral Ages and Conditions, which was doubtleſs aſſembled by divine Inſtinct, to attend the moſt bleſſed Confeſſor and Martyr, and had ſo taken up the Bridge on the River, that he could ſcarce paſs over that Evening. At length, almoſt all being gon out, the Judge remain'd in the City without Attendance. St. *Alban* therefore, whoſe Mind

was

was poſſeſs'd with an ardent Devotion to arrive quickly at Martyrdom, drew near to the Stream, and lifting up his Eyes to Heaven, the Channel being immediately [a] dry'd up, he perceiv'd that the Water had departed and given way for him to paſs. The [b] Executioner who was to have put him to Death, obſerving this among the reſt, haſted to meet him at the Place of Execution, being mov'd by divine Inſpiration, and caſting down the Sword which he had carried, ready drawn, fell down at his Feet, earneſtly praying, *that he might rather ſuffer with, or for the Martyr, whom he was order'd to execute.* Whilſt he of a Perſecutor was become a Companion in the Truth and Faith, and the Sword being laid down, there was ſome Heſitation among the Executioners, the moſt reverend Confeſſor of God aſcended the Hill with the Throng, the which decently pleaſant agreeable Place is almoſt 500 Paces from the River, embelliſh'd with ſeveral ſorts of Flowers, or

---

a *The Paſſage of drying up the River is mention'd by* Gildas, *but the other two are not, the latter indeed of the Executioner loſing his Sight,* Hiericus, *a* French *Writer, about the* 9th *Century, mentions; but it is likely* Bede *had theſe by Tradition, or ſome ancient Book of St.* Alban's, *for* Harpsfield *ſays, there was one in the* Britiſh *Language written before his Time; but then if that had the Relation of the Clergyman's Martyrdom,* Alban's *Inſtructor, I wonder* Bede *ſhould be ſilent, both as to his Death and Name. The latter of which* Geoffrey *of* Monmouth *gives us, and calls him* Amphibalus, *he is ſaid to ſuffer at* Rudburn, *three Miles from St.* Alban's, *and* Thomas *of* Rudburn *in the* 15th *Century, ſays, they had two large Knives in that Place, which were us'd upon that Occaſion.*

b *This Officer* Capgrave *calls* Heraclius, others Araclius *and* Aracle.

or rather quite cover'd with them; wherein there is no Part upright, or ſteep, nor any thing craggy, but the ſides ſtretching out far about is levell'd by Nature like the Sea, which of old it had render'd worthy to be enrich'd with the Martyr's Blood for its beautiful Appearance. On the Top of this Hill, St. *Alban* pray'd that God would give him Water, and immediately a living Spring broke out before his Feet, the Courſe being confin'd, ſo that all Men perceiv'd, that even the Stream had been ſubſervient to the Martyr. Nor could it be that the Martyr ſhould ask Water, which he had not left in the River, on the high top of the Hill, had he not been ſenſible that it was convenient. That River having perform'd the Service, and fulfill'd the Devotion, return'd to its natural Courſe, leaving a Teſtimony of its Obedience. The moſt couragious Martyr having his Head ſtruck off, receiv'd there the Crown of Life, which God has promis'd to thoſe that love him. But he who gave the wicked Stroke, was not permitted to rejoice over the Deceas'd; for his Eyes dropp'd upon the Ground together with the bleſſed Martyr's Head. At the ſame Time was alſo beheaded there the Soldier, who before, through the Divine Admonition, refus'd to give the Stroke to the Holy Confeſſor of God. Of whom it is apparent, that tho' he was not regenerated by Baptiſm, yet he was cleans'd by the waſhing of his own Blood, and render'd worthy to enter the Kingdom of Heaven. The Judge, then aſtoniſh'd at the Novelty of ſo many Heavenly Miracles, order'd the Perſecution to ceaſe immediately, beginning to honour the

Death

Death of the Saints, by which he before thought they might have been diverted from the Devotion of the Chriſtian Faith. The bleſſed *Alban* ſuffer'd on the 10th Day of the *Kalends* of *July*, near the City of [c] *Verolam*, which is now by the *Engliſh* Nation call'd *Uverlamaceſtir*, or *Uvarlingaceſter*, where afterwards when peaceable Chriſtian Times were reſtor'd, a Church of wonderful Workmanſhip, and ſuitable to his Martyrdom, was erected. In which Place, there ceaſes not to this Day the Cure of ſick Perſons, and the frequent working of Wonders. At the ſame Time ſuffer'd *Aaron* and *Julius*, Citizens of *Cheſter*, and many more of both Sexes in ſeveral Places; who having endur'd ſundry Torments, and their Limbs torn after an unheard of manner, ſent their Souls by perfect Combat to the Joys of the Heavenly City.

---

[c] *The Place where St.* Alban *ſuffer'd, was call'd* Holmhurſt, *in the* Saxon, *ſignifying a woody Place, near the City of* Verolamium *or* Verolam, *where* Bede ſays *there was a beautiful Church in his Time; ſince when,* Offa, *King of the* Mercians, Anno 793. *founded in this Place the ſtately Monaſtery of St.* Alban, *and procur'd and granted it extraordinary Privileges upon which aroſe the Town of St.* Alban's *in* Hertfordſhire. *As the Saint of this Church was the firſt Martyr in* England, *Pope* Honorius *granted the Abbat a Superiority over all others. In the Time of* Henry VIII. *it fell with the reſt, but the Townſmen preſerv'd the Church from Ruin, by a Purchaſe of* 400 *l. The Ruins of the ancient* Verolam *are even now to be ſeen; and the Church is built out of them, being, as Biſhop* Gibſon *obſerves, of* Britiſh *Bricks.*

CHAP.

CHAP. VIII.

That the aforeſaid Perſecution ceaſing, the Church in Britain *enjoy'd ſome Peace, till the Time of the* Arian *Hereſy.*

Ann. 313. WHEN the Storm of Perſecution had ceas'd, the faithful Chriſtians, who, during the Time of Danger, had hid themſelves in Woods and Deſerts, and hidden Caves, appearing in Publick, rebuilt the Churches laid level with the Ground, founded, erected and finiſh'd the Temples of the Holy Martyrs, and as it were diſplay'd their conquering Enſigns in all Places; celebrated Feſtivals, and perform'd the ſacred Rites with clean Hearts and Mouths. This Peace continu'd in the Churches of CHRIST, that were in *Britain*, till the Time of the *Arian* Diſtraction, which having corrupted the whole World, infected this Iſland alſo, ſo far remov'd from the reſt of the Globe, with the Poiſon of its Errors; and this Paſſage of the Plague being made acroſs the Sea, all the Venom of every Hereſy immediately ruſh'd into the Iſland, ever fond of ſomething new, and never holding firm to any thing. At this time *Conſtantius*, who, whilſt *Diocleſian* was alive, govern'd *Gaul* and *Spain*, a Man of extraordinary Meekneſs and Courteſy, dy'd in *Britain*. This Man left his Son *Conſtantine*, begotten on *Helen* his Concubine,

bine, Emperor of the *Gauls*. *Eutropius* writes, that *Conſtantine* being created Emperor in *Britain*, ſucceeded his Father in the Monarchy. In whoſe Time the *Arian* Hereſy broke out, and was detected and condemn'd in the Council of *Nice*, yet, nevertheleſs ſpread the peſtiferous Venom of its Perfidiouſneſs not only throughout all Churches of the Continent, but even to thoſe of the Iſlands.

CHAP. IX.

How during the Reign of Gratian, Maximus *being created Emperor in* Britain, *return'd into* Gaul *with a mighty Army.*

IN the Year from the Incarnation of our Lord, 377. *Gratian*, the 40th from *Auguſtus*, held the Empire ſix Years after the Death of *Valens*; tho' he had long before reign'd with his Unkle *Valens*, and his Brother *Valentinian*. He finding the State of the Commonwealth much impair'd, and almoſt gon to Ruin, gave the Imperial Robes at *Sirmiſh* (in *Hungary*) to *Theodoſius*, a *Spaniard*, a Man fit to retrieve the Commonweal in that Diſtreſs, and made him Emperor of the Eaſt, and *Thrace*. At which Time, *Maximus*, a Man indeed brave, and of Probity, and worthy to be an Emperor, had he not, contrary to the Oath he had taken, ſtarted up in a tyrannical Manner in *Britain*, where being almoſt againſt his Will created Emperor by the Army,

Army, he paſs'd over into *Gaul*, and there ſlew the Emperor *Gratian*, then in a Conſternation at his ſudden Invaſion, and deſigning to go away into *Italy*, having fraudulently circumvented him. *Valentinian* flying back into the Eaſt, was entertain'd by *Theodoſius* with fatherly Affection, and ſoon reſtor'd to the Empire, *Maximus* the Tyrant being then enclos'd within the Walls of *Aquileia*, and there taken and put to Death.

CHAP. X.

How in the Reign of Arcadius, Pelagius, *a* Briton, *inſolently impugn'd God's Grace.*

IN the Year from the Incarnation of our Lord, 394. *Arcadius*, the Son of *Theodoſius*, the 43d from *Auguſtus*, taking the Empire upon him, with his Brother *Honorius*, held it thirteen Years. In his Time, *Pelagius* a [d] *Briton*, ſpread far and near the Infection of his perfidious Doctrine againſt the Aſſiſtance of the Divine Grace, being ſeconded therein by his

[d] Bede *here calls* Pelagius *a* Briton *only*; *he was born in* Wales, *and his* Britiſh *Name was* Morgan; *he is ſaid by moſt of our Writers ſince* Bede, *to have been a Monk and Abbat of* Bangor, *he was a Man of Learning, and wrote ſeveral valuable Books before his Hereſy. His Tenets are to be ſeen in St.* Auguſt. de geſt. Palæſtin. c. 11. *&* de peccat. orig. c. 11.

his Aſſociate *Julianus* of *Campania*, who had long been incens'd with Ambition, being diſappointed of a Biſhoprick. St. *Auguſtin*, and the other Orthodox Fathers anſwer'd them with many Thouſands of Catholick Sentences: yet could they not correct their great Madneſs; but, on the contrary, their Folly being reprov'd, choſe rather to increaſe by Contradiction, than to ſtand corrected by embracing the Truth; which *Proſper*, the Rhetorician, beautifully expreſs'd in Heroick Verſe; thus,

Contra Auguſtinum narratur ſerpere quidam
Scriptor, quem livor adurit edax.
Qui caput obſcuris contectum uttunque cavernis
Tollere humo miſerum protulit anguiculum.
Aut hunc fruge ſua æquorei pavere Britanni,
Aut huit Campano gramine corda tument.

An inſect Scribler durſt 'gainſt *Auſtin* write,
Whoſe very heart was ſcorcht with helliſh Spite.
Preſumptuous Serpent! from what midnight Den,
Durſt thou to crawl on Earth and look at Men?
Sure thou at firſt waſt fed on *Britain*'s Plains,
Or in thy Breaſt *Veſuvian* Sulphur reigns.

Chap. XI.

How during the Reign of Honorius, Gratian *and* Conſtantin *were created Tyrants in* Britain, *and ſoon after the former was ſlain in* Britain, *and the latter in* Gaul.

IN the Year from the Incarnation of our Lord, 407. *Honorius*, the Son of *Theodoſius* the Younger, the 44th from *Auguſtus*, being Emperor two Years before the *Roman* Irruption made by *Alaricus*, King of the *Goths*, when the Nations of the *Alans*, *Suevians*, *Vandals*, and many others with them, having run down the *Francs*, and paſs'd the *Rhine*, ravag'd all *Gaul*, *Gratian*, one born in a *Roman* Colony, was ſet up a Tyrant and kill'd. In his Place, *Conſtantin*, one of the meaneſt Soldiers, only for his Name's ſake, was choſen Emperor, without any worth to recommend him, who, as ſoon as he had taken upon him the Command, paſs'd over into *France*, where being often impos'd upon by the Barbarians with faithleſs Treaties, he did the Publick the more harm. Whereupon Earl *Conſtantius*, by the Command of *Honorius*, marching into *Gaul* with an Army, enclos'd, took and put him to Death at the City of *Arles*; and his Count *Gerontius* ſlew his Son *Conſtans*, whom of a Monk he had created *Caſar* at *Vienne*. *Rome* was taken by the *Goths*, in the Year from its Foundation,

1164.

1164. Then the *Romans* ceas'd to rule in *Britain,* almoſt 470 Years after that *Caius Julius Cæſar* enter'd that Iſland. They reſided within the Rampart, which we have mention'd *Severus* made acroſs the Iſland, on the South ſide of it, as the Cities, Temples, Bridges, and pav'd Ways there made, do teſtify to this Day; but they had a Right of Dominion over the farther Parts of *Britain,* as alſo over the Iſlands that are beyond *Britain.*

Chap. XII.

That the Britons *being ravag'd by the* Scots *and* Picts, *ſought for Succours from the* Romans, *who coming a ſecond Time, built a Wall acroſs the Iſland; but the* Britons *being again invaded by the aforeſaid Enemies, were reduc'd to greater Diſtreſs than before.*

FROM that Time the South Part of *Britain,* being left deſtitute of arm'd Soldiers, of all ſorts of Martial Stores, and of all its active Youth, which being led away by the Raſhneſs of the Tyrants, never return'd home, was wholly expos'd to Rapine, as being totally ignorant of the Uſe of Weapons. At length, on a ſudden it groan'd and languiſh'd many Years under two very ſavage foreign Nations, the *Scots* from the Weſt, and the *Picts* from the North. We call theſe foreign Nati-

ons, not for their being ſeated out of *Britain*, but becauſe remote from that Part of it, which was poſſeſs'd by the *Britons*; two Inlets of the Sea lying betwixt them, one of which runs in far and broad into the Lands of *Britain*, from the Eaſtern Ocean, and the other from the Weſtern, tho' they do not reach to touch one another. The Eaſtern has in the midſt of it the City *Guidi*. The Weſtern has on it, that is, on the Right Hand thereof, the City *Alcluith*, which in their Language ſignifies the Rock *Cluith*, for it is cloſe by the River of that Name. On account of the Irruptions of theſe Nations, the *Britons* ſending Meſſengers to *Rome* with Letters in mournful manner, pray'd for Succours, and promis'd perpetual Subjection, provided, that the impending Enemy might be drove farther off. An arm'd Legion was immediately ſent them, which arriving in the Iſland, and engaging the Enemy, ſlew a great Multitude of them, drove the reſt out of the Territories of their Allies, and having deliver'd them from moſt cruel Oppreſſion, adviſ'd to build a Wall between the two Seas, acroſs the Iſland, that it might ſecure them, and keep off the Enemy; and thus return'd home with great Triumph. The Iſlanders, raiſing the Wall they had been directed, not of Stone, but Sods, as having no Artiſt capable of ſuch a Work, made it of no uſe. However they drew it for many Miles between the two [a] Bays or Inlets of the Seas, we have ſpoken

[a] *This Wall which runs from* Edinburgh-Frith *to that of* Dunbritton, *was built by* Adrian, *and repair'd by* Severus. *It is now call'd* Grahamſdike. *The Remains of it are ſtill viſible. See* Cambden's Britannia.

ſpoken of; to the end that where the Defence of the Water was wanting, they might defend their Borders from the Irruptions of the Enemies, by the Help of the Rampart. Of which Work there erected, that is, of a Rampart of an extraordinary breadth and height, there are evident Remains to be ſeen to this Day. It begins at almoſt two Miles Diſtance from the Monaſtery of [b] *Æbercurnig*, (*Abercurnig*) on the Weſt, at the Place in the *Pictiſh* Language, call'd *Peanfahel*, but in the *Engliſh* Tongue, *Penneltun*, and running to the Eaſtward, ends by the City [c] *Alcluith*. But the former Enemies, when they perceiv'd that the *Roman* Soldiers were gone, immediately coming by Sea, broke into the Borders, bearing all down before them, and as if it had been ripe Corn mow'd, trampled and over-run all Places. Hereupon Meſſengers are again ſent to *Rome*, imploring Aid in mournful Manner, leſt their wretched Country ſhould be utterly extirpated, and the Name of a *Roman* Province ſo long renowned among them, being overthrown by the Wickedneſs of foreign Nations, might grow contemptible. A Legion is ſent again, which arriving unexpected in *Autumn*, made great Slaughter of the Enemy, obliging all thoſe that could eſcape, to fly beyond the Seas, whereas before, they were wont yearly to carry off their Booty without any oppoſition.

[b] Abercurnig, *i. e.* Aber (oſtium) corronis fluvius, *a Monaſtery, where is now* Abercorncaſtle, *near which the Wall is ſaid to begin at a Place call'd* Penuelton, *from the* Pictiſh *Word*, Penvael, *the head of a Wall*; *it is now call'd* Walltoun.

[c] *Kirk St.* Patrick.

Then the *Romans* declar'd to the *Britons*, that they could not for the future undertake ſuch troubleſome Expeditions for their ſake, adviſing them rather to handle their Weapons, and undertake the Charge of engaging their Enemies, who would not prove more powerful than themſelves, unleſs they were dejected with Cowardice; and in regard, that they thought it might be ſome Help to their Allies, whom they deſign'd to abandon, they built a ſtrong Stone [d] Wall from Sea to Sea in a ſtrait Line between the Towns that had been there built for fear of the Enemy, and where *Severus* had caſt up the Trench. The which Wall ſtill famous, and to be ſeen, they built at the publick and private Expence, being aſſiſted by a Number of *Britons*, eight Foot in breadth and twelve in heighth, in a ſtrait Line from Eaſt to Weſt, as is ſtill viſible to the Beholders. That being finiſh'd, they gave that diſpirited People notable Advice, with Patterns to furniſh them with Arms. Beſides they built Towers on the Sea Coaſt to the Southward, at proper Diſtances, where their Ships were, be-

[d] *This Wall of* Severus, *is by* Buchanan *confounded with that of* Adrian. *It was ſo near* Bede's *Place of Reſidence, and ſo firm, that he is not particular in its beginning or ending, which* Cambden *has accurately trac'd. It begins at* Bulneſs *upon the* Iriſh *Sea, and croſſing the Counties comes to a ſmall Village call'd* Walls-end, *near* Tinmouth. *It is viſible for many Miles together, ſtanding entire, except the Battlements, within ſide is a military Way mention'd by* Bede. *Biſh p* Gibſon *obſerves* Bede's *Deſcription to be ſo juſt, that even now, for the generality, it is the Height* Bede *mentions, and the Breadth is generally eight Feet, always more than ſeven.*

becauſe there alſo the Irruptions of the Barbarians were apprehended, and ſo took leave of their Friends as never to return again. They being gone home, the *Scots* and *Picts*, underſtanding that they had declar'd they would come no more, ſpeedily return'd, and growing more confident than they had been before, ſecur'd to themſelves all the Northern and farthest Part of the Iſland, as far as the Wall. Hereupon a timorous Guard was plac'd upon the top of the Wall, where they pin'd away Day and Night with fearful Hearts. On the other ſide the Enemy ply'd them with hooked Weapons, by which the [e] cowardly Defendants being miſerably dragg'd off the Wall, were daſh'd againſt the Ground. In ſhort, forſaking their Cities and Wall, they fled, and were diſpers'd. The Enemy purſues, the Slaughter increaſes, more cruel than all the former; for the wretched Natives were torn in pieces by their Enemies, as Lambs are by wild Beaſts. Thus being expell'd their Dwellings and ſmall Poſſeſſions, they ſupply'd their imminent Danger of famiſhing, by robbing and plundering one another, adding to their Calamities occaſion'd by Foreigners, by their domeſtick Broils, till the whole Country was left deſtitute of all ſorts of Food, except the Support of wild Beaſts.

---

[e] *Of this miſerable Eſtate of his Countrymen,* Gildas *ſeems very movingly to complain, but* Bede *not touch'd with the Feelings of the* Britons, *tho' he has taken the Relation from him, has expreſs'd it not with ſo much Tenderneſs, but in ſeverer Terms.*

CHAP. XIII.

That during the Reign of Theodoſius, *the Younger, in whoſe Time* Palladius *was ſent to the Scots that believ'd in* CHRIST, *the* Britons *begging Aſſiſtance of* Ætius, *the Conſul, could not obtain it.*

IN the Year of the Incarnation of our Lord 423, *Theodoſius*, the younger, next to *Honorius*, being the 45th from *Auguſtus*, taking the Government upon him, held it twenty ſix Years. In the 8th Year of his Reign, *Palladius* was firſt ſent by *Celeſtin*, Biſhop of the *Roman* Church to the *Scots* that believ'd in CHRIST. In the 23d Year of his Reign, *Ætius*, a renowned Perſon, being alſo a *Patritian*, had his third Conſulſhip with *Symmachus*. To him the wretched Remains of the *Britons* ſent a Letter, which began thus. *To* [a] Ætius, *thrice Conſul, the Sighs of the* Britons. And in the ſe-

[a] *In ſome Copies of* Gildas, *whence* Bede *took this, it is* Agitio tertio Conſuli, *in others the Numerals are omitted, and in one* Æquitio Conſ. *as Mr.* Cambden *obſerves; In ſome* Latin *Copies it is,* à Boëtio Conſule. *Mr.* Selden *is of Opinion, that this Perſon was really no Conſul, but call'd ſo only by our Hiſtorians, who complimented all great* Romans *promiſcuouſly with that Title. But it was neither* Egitius, *nor* Equitius, *but* Ætius, *who was Conſul with* Symmacus, *however,* Bede *here ſeems to be out, in ſaying he was engag'd with* Bleda *and* Attila, *for* Bleda, *according to* Proſper,

ſequel of the Letter they thus expreſs'd their Calamities. *The Barbarians drive us to the Sea; the Sea drives us back to the Barbarians; between them we are expos'd to two ſorts of Deaths, we are either ſlain or drowned.* Yet neither could all this procure any Aſſiſtance from him, he being then engag'd in moſt dangerous Wars with *Bledla* and *Attila*, Kings of the *Huns*.

And

Proſper, *was kill'd by* Attila *two Years before* Ætius *and* Synna *were Conſuls; and one, according to* Marcellinus. *Mr.* Cambden *ſeems to doubt the Veracity of* Bede's *Hiſtory in this Place, for the third Conſulſhip of* Ætius *fell in the* 39*th Year of* Theodoſius, *according to the* Kalendar; *whereas,* Bede *makes it the* 23*d, and therefore the coming over of the* Saxons *was ſooner, as will after appear; for* German *is ſaid to aſſiſt the* Britains *againſt the* Scots *and* Saxons, *which could not be if they came not till after* Ætius *third Conſul, in* 446, *whereas it is undoubtedly agreed that St.* German *dy'd* Anno 435. *And* Nennius *affirms, that St.* German *went over to his own Country after the Death of* Vortigern, *who was the Prince that invited the* Saxons *into* Britain: *So that he muſt needs be come over before the Year* 435, *the laſt of St.* German. Cambden *proceeds to prove from* Nennius, *that the* Saxons *came over in the fourth Year of* Vortigern, *when* Theodoſius *and* Valentinian *were Coſſ. and ſo conſequently muſt be here in the Year* 428, *long before this Epiſtle to* Ætius. *But Mr.* Cambden *ſuppoſes the Numerals in* Bede *tranſcrib'd wrong: This Difficulty of Hiſtory, ſome Writers ſeem to ſolve by making it* Scotorum *inſtead of* Saxonum. *On the other hand, others have prov'd (as Archbiſhop* Uſher,) *the* Saxons *to have made inroads long before* Vortigern's *Invitation, which* Claudian *in his Paneg. to* Stilicon *intimates, and Mr.* Cambden *confeſſes: neither will ſome allow the Death of St.* German *ſo ſoon as* Cambden *places it, who tho' he ſays, he has the beſt Authorities, has not told us who they were; whereas* Honoratus, *his Cotempory, ſays, he was at the* Gallican *Council in* 444, *and* Ligonius *places his Death in* 448. *See* Stillingfleet Origines Britan. p. 316. *Archbiſhop* Uſher, Antiq. Brit. 217.

This is cloſely copied from Gildas.

And tho' the Year before this *Bledla* had been murder'd by the Treachery of his Brother *Attila*, yet *Attila* himſelf remain'd ſo intolerable an Enemy to the Republick, that he ravag'd almoſt all *Europe*, invading and deſtroying Cities and Caſtles. Beſides, at the ſame time there was a Famine at *Conſtantinople*, and preſently a Plague follow'd it, and a great Part of the Walls of that City with 57 Towers fell down. Many Cities alſo falling to Ruin, the Famine and peſtilential Stench of the Air deſtroy'd Thouſands of Men and Cattel.

CHAP. XIV.

How the Britons *being compell'd by Famine, drove the Barbarians out of their Territories; and ſoon after there enſu'd Plenty of Corn, Luxury, Plague, and the Subverſion of the Nation.*

IN the mean Time the aforeſaid Famine more and more affecting the *Britons*, and leaving to Poſterity laſting Memorials of its miſchievous Effects, oblig'd many of them to ſubmit themſelves to the deſtructive Robbers; tho' others never would, but rather confiding in the Divine Aſſiſtance, when none humane was to be had: They continually made Excurſions from the very Mountains, Caves and Woods, and then firſt began to make Slaughter of their Enemies, who had been many Years plunder-

ing

ing the Country. The bold *Iriſh* Rovers therefore return'd home, in order to come again ſoon after. The *Picts* then firſt, and afterwards remain'd quiet in the fartheſt Part of the Iſland; however, ſometimes they would do ſome Miſchief, and take Booties from the *Britons*. The Enemies Ravages ceaſing, the Iſland began to abound with ſuch Plenty of Grain, as had never been known in any Age before; with Plenty, Luxury increas'd, and this was immediately attended with all ſorts of Crimes; particularly Cruelty, Hatred of Truth, and Love of Falſhood; inſomuch, that if any one among them happen'd to be more mild, and ſomewhat inclin'd to Truth, all the reſt abhorr'd and perſecuted him, as if he had been the Subverter of *Britain*. Nor were the Laity only guilty of theſe things, but even the Flock of our Lord, and his Paſtors, addicting themſelves to Drunkenneſs, Animoſity, Litigiouſneſs, Contention, Envy, and other ſuch like Crimes, and caſting off the light Yoke of CHRIST. In the mean Time, on a ſudden, a diſmal Plague fell upon that corrupt Generation, which ſoon deſtroy'd ſuch Numbers of them, that the Living were ſcarce ſufficient to bury the Dead: yet could not thoſe that ſurviv'd, be withdrawn from the Spiritual Death, which they incurr'd by Sin, either by the Death of their Friends, or the Fear of their own. Whereupon, not long after a more ſevere Vengeance, for their horrid Wickedneſs, fell upon the ſinful Nation. They conſulted what was to be done, where they ſhould ſeek Aſſiſtance to prevent or repel the cruel and frequent Incurſions of the Northern Nations;

and

and they all agreed with their King [a] *Vortigern*, to call over to their Aid from the Parts beyond the Sea, the *Saxon* Nation; which appears to have been the Diſpoſition of our Lord, that Evil might fall upon the Wicked, as the Event more evidently ſhow'd.

---

[a] *Or* Guortigern, *a General, who was either ſet up by the People, or uſurp'd that Title. The Reaſon of this inviting over thoſe People is ſuppos'd to be not only out of Fear of the Northern Nations, but of his own Subjects, who, as* Gildas *ſays, ſet up and dethron'd at their Pleaſure. He was likewiſe, ſays* Nennius, *not a little fearful of* Ambroſius's *Intereſt with them, whoſe Parents he had murder'd; and who being the laſt of the* Romans, *was in no ſmall Favour with the People.*

CHAP. XV.

How the Nation of the Angles *being invited into* Britain, *at firſt oblig'd the Enemy to retire at a Diſtance; but not long after, joining in League with them, turn'd their Weapons upon their Confederates.*

IN the Year from the Incarnation of our Lord, 449, *Martian* being made Emperor with *Valentinian*, and the 46th from *Auguſtus*, held it ſeven Years. Then the Nation of the *Angles*,

Angles, or [a] *Saxons*, being invited by the aforeſaid King, arriv'd in *Britain* with three long Ships, and had a Place aſſign'd them to reſide in by the ſame King, in the Eaſtern Part of the Iſland, as it were to fight for their Country, but in reality to ſubdue this. Having, accordingly engag'd with the Enemy, who were come from the North to give Battle, the *Saxons* obtain'd the Victory; which being known at their Homes, as alſo the Fertility of the Iſland, and the Cowardice of the *Britons*, a more conſiderable Fleet of arm'd Men was quickly ſent over, bringing a greater Power, which being added to the former Number, made up an invincible Army. The new Comers receiv'd of the Gift of the *Britons* a Place to inhabit, upon Condition that they ſhould wage War againſt their Enemies for the Peace and Security of the Country, and the *Britons* ſhould give the Soldiers their Pay.

Thoſe

---

[a] *The Conjectures about the Original and Name of this People have been various, ſome ſuppoſing them the* Saci, *a People in* Aſia, *others that they took their Name from* Saxa *a ſhort Sword, of which Opinion is Biſhop* Stillingfleet. *Mr.* Cambden *obſerves that when they began to be firſt mention'd, which is by* Ptolomy, *they dwelt in the* Cimbrica Cherſoneſus, *now* Denmark; *after which they broke into the* Swevian *Territories, now the Dukedom of* Saxony, *and driving out the* Franks, *and ſettling along the Sea Coaſts of* Germany, *and living by Piracy, have ſince been call'd promiſcuouſly*, Saxons, viz. *thoſe in* Jutland, Sleſwick, Holſatia, Ditſmarc, *Biſhoprick of* Bremen, Oldenburg, *Eaſt and Weſt* Friezland, *and* Holland; *for their Country, ſays* Ethelward, *who wrote* Anno 950. *contains all the Sea Coaſt between the River* Rhine, *and the City* Doma, *now* Danemarc; *and from theſe Coaſts they harraſs'd* Britain, *till* Hengiſt *coming from* Batavia *or* Holland *ſettled here.* Camb. Brit.

Thoſe that came over were of the three moſt Powerful Nations of *Germany*, *Saxons*, *Angles*, and *Jutes*. From the [b] *Jutes* are deſcended the People of *Kent*, and of the Iſle of *Wight*, and thoſe which in the Province of the *Weſt-Saxons* are to this Day call'd the Nation of the *Jutes*, ſeated oppoſite to the Iſle of *Wight*. From the *Saxons*, that is, the Country which is now call'd the *Old Saxons*, came the *Eaſt-Saxons*, the *South-Saxons*, and the *Weſt-Saxons*. From the [c] *Angles*, that is, the Country call'd *Angelland*, and is ſaid from that Time to remain deſart to this Day, between the Provinces of the *Jutes* and the *Saxons*, are deſcended the *Eaſt-Angles*, the *Midland Angles*, *Mercians*, all the Race of the *Northumbrians*, that is, of thoſe Nations that inhabit on the North ſide of the River *Humber*, and the other Nations of the *Engliſh*. Their firſt two Commanders are ſaid to have been *Hengiſt* and *Horſa*. Of whom *Horſa* being after-

---

[b] Juites or Goths *came from the upper Part of* Denmark, *call'd* Juitland, *Mr.* Cambden *thinks they may have deſcended from the* Gutti *of* Ptolomy, *plac'd in* Scandia, *whoſe chief Seat is* Gothland.

[c] *The* Angles, *are by ſome ſaid to have liv'd in* Weſtphalia, *where* Ptolomy *places the* Sevi Angli; *others in* Pomerania, *where there is a Town call'd* Angleon; Bede *here plaees them between the* Saxons *and* Jutes, *which Mr.* Cambden *enlarges upon, and ſays, that* Juteland *and* Holſatia, *the old Seats of the* Saxons, *is a Province in* Denmark, *under the City of* Flemsberg, *call'd at this Day*, Angel, *which* Lindebergius *calls little* England, *and confirms his Opinion by the Authority of the aforeſaid* Ethelward, *who ſays Old* Anglia *is ſituated between the* Saxons *and* Giots, *whoſe Capital City is in* Saxon *call'd* Sleſwick, *by the* Danes, Haithbay. *See* Cambd. Brit.

afterwards ſlain in [d] War by the *Britons*, has ſtill a [e] Monument famous for his Name in the Eaſtern Parts of *Kent*. They were the [f] Sons of *Victgilſus*, whoſe Father was *Vecta*, whoſe Father was *Woden*; from whoſe Stock the Regal Race of many Provinces deduce their Original. In ſhort, Swarms of the aforeſaid Nations haſting over into the Iſland, the new-come People began to increaſe, inſomuch that they became terrible to the Natives themſelves, who had call'd them. Then having on a ſudden enter'd into a League with the *Picts*, whom they had by this Time drove to a greater diſtance by force of Arms, they began to turn their Weapons upon their Confederates. At firſt they oblig'd them to furniſh greater Plenty of Proviſions; and ſeeking an occaſion to fall out, proteſted, that unleſs greater Store of Proviſions were brought them, they would break the Confederacy, and ravage all the Iſland; nor were they backward in putting their Threats in Execution. In ſhort, the Fire kindled by the Hands of the Pagans, prov'd God's juſt Revenge for the Crimes of the People; not unlike that which being once lighted by the *Chaldeans*, conſum'd the Walls and all the Buildings of *Jeruſalem*. For the wicked Conqueror acting here in the ſame manner, or rather the juſt Judge ſo ordaining, plundering all the neighbouring Cities and Country,

---

[d] *This Battle was fought between* Vortimer, *or* Guortimer, *and* Hengiſt *at* Ailsford *in* Kent.

[e] *At* Horſted *in* Kent.

[f] *This Genealogy is exact with that in the* Saxon Chronicle.

Country, they carried on the Conflagration from the Eaſtern to the Weſtern Sea, without any Oppoſition, and almoſt cover'd all the Superficies of the periſhing Iſland. Publick, as well as private Structures were overturn'd; the Prieſts were every where ſlain before the Altars; the Prelates and the People, without any reſpect of Perſons, were deſtroy'd with Fire and Sword; nor was there any to bury them, thus cruelly ſlaughter'd. Thus ſome of the miſerable Remains being taken in the Mountains, were butcher'd in Heaps. Others ſpent with Hunger, coming abroad, ſubmitted themſelves to the Enemy for Food, being to undergo perpetual Servitude, unleſs they were immediately kill'd. Others with ſorrowful Hearts fled to Countries beyond the Sea. Others continuing in their Country full of dread, led a poor Life on Mountains, in Woods, and on craggy Rocks, always uneaſy in their Minds.

CHAP. XVI.

That the Britons *obtain'd their firſt Victory over the Nation of the* Angles, *under the Conduct of* Ambroſius, *a* Roman.

WHEN the victorious Army, having deſtroy'd and diſpers'd the Natives of the Iſland, was return'd home; they alſo began by Degrees to take Heart, and gather Strength,

Strength, ſallying out of the lurking Places where they had lain hid, unanimouſly imploring the Divine Aſſiſtance, that they might not be utterly cut off. They had at that Time for their Leader, *Ambroſius* [g] *Aurelius*, a modeſt Man, who alone perhaps of the *Roman* Nation had ſurviv'd that Storm, all the Royal Progeny having been ſlain in the ſame. Under this Commander the *Britons* reviv'd, and offering Battle to the Victors, by the Help of God came off victorious. From that Day ſometimes the Natives, and ſometimes their Enemies prevail'd, till the Year of the Siege of *Baddeſdown* Hill, when they made no ſmall Slaughter of thoſe Invaders; being about the 44th Year of their Arrival in *England*. But of this hereafter.

---

g *The* Saxon *Writers taking ſo little notice of this great Man* Aurelius, *is thought owing to their Partiality for their Anceſtors.* Huntingdon *reports* Ambroſius *to have join'd* Vortigern's *two Sons*, Vortimer *and* Catigis, *that the firſt Battle was at* Aillſtree *or* Elſtree, *and the ſecond at* Creganford, (*in the* Saxon *Annal* Epeccanpoð) *now* Crayford *in* Kent. *The Author of the* Saxon *Annals mentions* 4000 *Men kill'd and the* Britains *defeated, but takes no notice any where of* Ambroſius; *ſo that* Bede *here alludes to that of* Marsbelly. Gildas *ſays, ſome of* Ambroſius's *Poſterity were alive in his Time, but degenerated.*

CHAP. XVII.

How German, *the Biſhop, ſailing into* Britain *with* Lupus, *firſt quell'd the Tempeſt of the Sea, and afterwards that of the* Pelagians, *by divine Power.*

SOME few Years before their Arrival, the *Pelagian* Hereſy brought over by *Agricola*, the Son of *Severianus* a *Pelagian* Biſhop, had laid a foul peſtilential Blemiſh upon the Faith of the *Britains*. But the *Britons* abſolutely refuſing to embrace that perverſe Doctrine, blaſpheming the Grace of CHRIST, and not being able to confute the Subtilty of that wicked Perſuaſion by force of Argument, thought of an wholſome Method, which was to crave Aid of the *Gallican* Prelates in that ſpiritual War. Hereupon having gather'd a great Synod, they conſulted together, what Perſons ſhould be ſent thither, and by unanimous Conſent, choice was made of the Apoſtolical Prieſts, [a] *German*, Biſhop of *Auxerre*, and *Lupus* of *Troyes*, to go into *Britain* to confirm the Faith of Grace. They having readily taken upon them to comply with the Requeſt and Commands of the Holy Church, put to Sea, and ſail'd half Way over from *Gaul* to *Britain* with a fair Gale. There

[a] *The Life of St.* German *was written by* Conſtantius, *a Prieſt of the* Gallican-*Church, whom* Bede *follows.*

There on a ſudden they were met by an hoſtile Power of Demons, envying ſuch great Mens Proceeding to retrieve the Safety of the Peoples Souls. They rais'd Storms, and darkned the Sky with Clouds. The Sails could not bear the Fury of the Winds, the Sailors Skill was forc'd to give way, the Ship was ſuſtain'd by Prayer, not by Strength, and as it hapned, the Commander and Biſhop being ſpent, and overcome with Wearineſs, was fallen aſleep. Then the Tempeſt, as if the Perſon that oppos'd it had given over, gather'd Strength, and the Ship overpower'd by the Waves was ready to ſink. Then the bleſſed *Lupus* and all the reſt awak'd their Elder, to oppoſe him to the raging Elements. He the more reſolute for the Exceſs of Danger, call'd upon CHRIST, and having, in the Name of the Holy Trinity, ſprinkled a little Water, quell'd the raging Waves, admoniſh'd his Companion, encourag'd all, and all unanimouſly fell to Prayer. The Deity was at hand, the Enemies put to flight, a ſerene Calm enſu'd, the Winds on the contrary apply'd themſelves to forward the Voyage, and having ſoon cut through the Diſtance on the Ocean, they enjoy'd the Quiet of the wiſh'd for Shore. A Multitude flocking thither from all Parts, receiv'd the Prieſts, whoſe coming had been foretold by the Predictions of Adverſaries. For the wicked Spirits declar'd what they fear'd, which being by Prieſts expell'd Bodies they had taken Poſſeſſion of, made known the Nature of the Tempeſt, and the Dangers they had occaſion'd, not denying that they had been overcome by their Merits and Command. In the mean Time the Apoſtoli-

cal Prieſts ſuddenly fill'd the Iſland of *Britain* with their Fame, Preaching and Virtues; and the Word of God was by them daily imparted, not only in the Churches, but even in the Streets and Fields, ſo that the Catholicks were every where confirm'd, and the Deluded corrected. They, like the Apoſtles, had Honour and Authority through a good Conſcience, ſound Doctrine through Learning, and Virtue from their Merits. Thus the generality of the Country had readily embrac'd their Opinions: The Authors of the perverſe Notions lay hid, and, like the Evil Spirits, griev'd for the loſs of the People that was reſcu'd from them; at length, after mature Deliberation they had the boldneſs to enter the [b] Liſts, and appear'd, being conſpicuous for Riches, glittering in Apparel, and ſupported by the Flatteries of many; chooſing rather to hazard the Combat, than to undergo the Diſhonour, among the People, of having been ſilenc'd, leſt they ſhould ſeem by ſaying nothing to condemn themſelves. An immenſe Multitude was there aſſembled with their Wives and Children. The People ſtood about as Spectators and Judges; the Parties preſent very different in Condition; on the one ſide was divine Faith, on the other ſide humane Preſumption; on the one ſide Piety, on the other Pride; on the one ſide *Pelagius* chief, on the other CHRIST. The moſt

[b] *The Place of this famous Conference was at St.* Albans, *where, Mr.* Cambden *ſays, near the Ruins of the old City, ſtands a Chapel dedicated to St.* German, *built upon the very Ground where he ſtood at this Diſpute, now ill employ'd, as appears by an ancient Record of that Monaſtery.*

moſt bleſſed Prieſts, *German* and *Lupus*, permitted their Adverſaries to ſpeak firſt, who long took up the Time, and fill'd the Ears with empty Words. Then the venerable Prelates pour'd forth the Torrent of their Eloquence in Apoſtolical and Evangelical Showers. Their own Diſcourſe was interſpers'd with Divine Sentences, and their moſt weighty Aſſertions were ſupported by written Teſtimonies. Vanity was convinc'd, and Perfidiouſneſs confuted; ſo, as that at every Objection made againſt them, not being able to reply, they confeſs'd they had err'd. The People, who were Judges, could ſcarce refrain from uſing Violence, but gave their Judgment in Acclamations.

CHAP. XVIII.

The ſame Holy Man gave Sight to the blind Daughter of a Tribune, and then coming to St. Albans, *there receiv'd ſome Relicks of his, and left others of the Bleſſed Apoſtles, and other Martyrs.*

THEN, on a ſudden, one, who had the Quality of a Tribune came forward with his Wife, preſenting his blind Daughter, ten Years of Age, to the Prieſts to be cur'd, whom they order'd to be ſet before their Adverſaries; but they being convinc'd by Guilt of Conſcience, join'd their Intreaties to thoſe

the Child's Parents, beſeeching the Prieſts that the Child might be cur'd. They perceiving their Adverſaries to yield, made a ſhort Prayer, and then *German*, full of the Holy Ghoſt, invok'd the Trinity, and taking into his Hands a Casket with Relicks of Saints, which hung about his Neck, apply'd it to the Girls Eyes; the which being immediately deliver'd from Darkneſs, were fill'd with the Light of Truth. The Parents rejoice, the People are aſtoniſh'd at the Miracle; after which Day, the wicked Perſwaſion was ſo fully obliterated in the Minds of all Men, that they ardently embrac'd the Doctrine of the Prieſts. The damnable Perverſeneſs being thus ſuppreſs'd, and the Authors thereof confuted, and all the People's Hearts ſettled in the Purity of Faith, the Prieſts repair'd to the Martyr St. *Alban*, to return Thanks to God through him. There *German* having along with him [a] Relicks of all the Apoſtles, and of ſeveral Martyrs, after offering up his Prayers, commanded the Tomb to be open'd, to lay up therein ſome precious Gifts; judging it convenient, that the Limbs of Saints brought together from ſeveral Countries, being receiv'd into Heaven upon equal Merits, ſhould be preſerv'd in one Tomb. Thoſe being honourably depoſited, and laid together, he took up a Parcel of Duſt from the very Place, where the

---

[a] *In this* Bede *follows* Conſtantius, *who aſſerts the ſame. In the Year* 1257. *was dug up this old Inſcription in St.* Albans *Church, in this* Mauſolæum *was found the venerable Corps of St.* Alban, *the Protomartyr of* Britain, *it was in Lead, and ſuppos'd to have been laid in King* Offa's *Time.*

the Martyr's Blood had been ſhed, to carry away with him; the which Duſt having retain'd the Blood, it appear'd that the Slaughter of the Martyrs had communicated a Redneſs to it, whilſt the Perſecutor was ſtruck pale. Theſe Things being ſo tranſacted, an innumerable Multitude of People was that Day converted to the Lord.

Chap. XIX.

How the ſame Holy Man being detain'd there by an Indiſpoſition, by his Prayers quench'd a Fire that had broke out among the Houſes, and was himſelf cur'd of his Diſtemper by a Viſion.

As they were returning from thence, the Enemy of Mankind having laid accidental Snares, much hurt *German*'s Foot by a Slip, not knowing that, like *Job*, his Merits would be enhanc'd by the Affliction of his Body. Whilſt he was thus detain'd for ſome time in the ſame Place, by reaſon of his Infirmity, a Fire broke out in a Cottage neighbouring upon that where he was entertain'd; the which having burnt down the Houſes that were there, thatch'd with the Reed of the Marſh, was carried on by the Wind, to the Dwelling in which he lay. The People all flock'd to the Prelate, intreating him with Hands lifted up, that he would avoid the impending Danger. He having rebuk'd them,

relying on Faith, would not ſuffer himſelf to be remov'd. The Multitude beſide themſelves with Deſpair, ran to oppoſe the Conflagration; however, for the greater Manifeſtation of the Divine Power, whatſoever the Croud endeavour'd to ſave, was deſtroy'd; but the dreadful Flame flew over that which the diſabled motionleſs Perſon had defended, ſparing the Houſe that gave Entertainment to the Holy Man, raging about on every ſide of it, and the Manſion in which the Inhabitant was ſhut up appear'd untouch'd, amidſt the ſcattering Conflagration. The Multitude rejoic'd at the Miracle, and congratulated their being overcome by the Divine Powers. An infinite Number of the poorer ſort watch'd Day and Night before the Cottage; ſome to heal their Souls, and ſome their Bodies. It is impoſſible to relate what CHRIST wrought in his Servant, what Wonders the ſick Man perform'd. And he ſuffering no Medecines to be apply'd to his Diſtemper, one Night ſaw a Perſon in Garments as white as Snow, ſtanding by him, who, reaching out his Hand, ſeem'd to raiſe him up as he lay, and order'd him to ſtand boldly upon his Feet; from which Time, his Pain ceaſing, he was ſo perfectly reſtor'd, that when the Day came on, he, without any Heſitation, undertook the Toil of a Journey.

CHAP.

Chap. XX.

How the ſame Biſhops procur'd the Britons *Aſſiſtance from Heaven in a Battel, and then return'd home.*

IN the mean time the *Saxons* and *Picts*, with their united Forces, made War upon the *Britons*, whom Neceſſity had drawn together into the Camp, and they full of Dread, thinking themſelves an unequal Match to their Enemies, implor'd the Aſſiſtance of the holy Biſhops; who haſtning to them as they had promis'd, added ſo much Courage to thoſe fearful People, that one would have thought they had been join'd by a mighty Army. The Leaders being Apoſtolical Men, CHRIST forwarded the Service in the Camp. The venerable Days of *Lent* were alſo at hand, render'd more religious by the Preſence of the Prieſts, inſomuch, that the People being inſtructed by daily Sermons, reſorted in Crowds to receive the Grace of Baptiſm; for moſt of the Army deſir'd to be admitted to the ſaving Water; the Church was adorn'd with Boughs againſt the Feaſt of the Reſurrection of our Lord, and ſo fitted up in that Martial Camp, as if it were in a City. The Army ſtill wet with the Baptiſmal Water, advanc'd, the Faith of the People grew ſtrong, and the arm'd Power being in a Conſternation, the Divine Aſſiſtance was rely'd upon. The Enemy receiv'd Advice

of

of the Poſture of the Army, and not queſtioning their Succeſs againſt an unarm'd Multitude, haſted forward, but their Approach was made known by the Scouts. The greater Part of the Forces juſt come from the Font, after the Feſtival of *Eaſter*, preparing to arm and carry on the War, *German* declar'd he would be their Leader in Battel. He pick'd out the moſt active, view'd the Country about, and obſerv'd in the Way the Enemy was expected, a Valley encompaſs'd with Hills. In that Place he drew up the raw Army himſelf, playing the General. A Multitude of fierce Enemies appear'd, whom thoſe that lay in Ambuſh ſaw approaching. Then *German*, the Standard-Bearer, warn'd and inſtructed them all in a loud Voice to repeat his Words, and the Enemy advancing ſecurely, as believing they were come unexpected, the Prieſts three times cry'd, [a] *Hallelujah*. An univerſal Cry of the ſame Word follow'd, and the encompaſſing Hills reſounding the Echo, the Enemy was ſtruck with Terror, fearing that not only the neighbouring Rocks, but even the very Skies were falling upon them; and ſuch was the Dread conceiv'd, that their Feet were not ſwift enough to deliver them from it. They fled in Diſorder, caſting away their Arms, well ſatisfy'd if they could eſcape the Danger naked;

---

a *This Victory, which Archbiſhop* Uſher *calls* Victoria Alleluiatica, *was, he ſays, in* Flintſhire, *at a Place call'd in* Engliſh, *and by the* Welch, Guideruc-Mold; *where, Mr.* Cambden *ſays, are many Antiquities. It is call'd, ſays* Uſher, *to this Day,* Maes Garmon, *or St.* Germain's *Field.*

ked; and many of them being regardleſs, thro' Fear, were ſwallow'd up by the River they were paſſing. The harmleſs Army beheld its Revenge, and became unactive Spectators of their Victory. The ſcatter'd Spoils were gather'd up, and the Religious Soldiers rejoyc'd in their Heavenly Succeſs. The Prelates triumph'd after vanquiſhing the Enemy without Bloodſhed, and having gain'd a Victory by Faith, without humane Force. The Biſhops having ſettled the Affairs of the Iſland, and reſtor'd Tranquility by the Defeat, as well of the inviſible, as of the carnal Enemies, prepar'd to return home. Their own Merits, and the Interceſſion of the Holy Martyr *Alban*, obtain'd them a ſafe Paſſage, and the happy Veſſel reſtor'd them in Peace to their rejoycing People.

Chap. XXI.

The Pelagian *Hereſy again reviving*, German *returning into* Britain *with* Severus, *firſt heal'd a lame Youth, then having condemn'd, or converted the Hereticks, they reſtor'd Spiritual Health to the People of God.*

NOT long after, Advice was brought from the ſame Iſland, that the *Pelagian* Hereſy was again ſpread abroad, by a few Perſons. Again the moſt holy Man [a] was intreated

[a] *This ſecond Voyage of St.* German *is ſuppos'd twenty Years after the firſt.*

treated by all the Prieſts, that he would defend the Cauſe of God, which he had before aſſerted. He ſpeedily comply'd with their Requeſt; and taking along with him *Severus*, a Man of ſingular Sanctity, who was Diſciple to the moſt holy Father *Lupus*, Biſhop of *Troyes*, and then ordain'd Biſhop of *Treves*, was preaching the Word of God to the People of the hither *Germany*, put to Sea, and was calmly wafted over into *Britain*. In the mean time, the wicked Spirits flying about the whole Iſland, unwillingly foretold that *German* was coming, inſomuch, that one *Elafius*, the chief of that Religion, haſted to meet the Holy Men, without having receiv'd any known Meſſage, carrying along with him his Son, who labour'd under a miſerable Weakneſs of his Limbs in the very Flower of his Youth; for the Nerves being wither'd, his Leg was contracted, ſo that the Limb being dead, he could not walk. All the Country follow'd this *Elafius*. The Prieſts arriv'd, the Multitude knowing nothing of their coming, met them, and they bleſs'd and preach'd the Word of God to them. They found the People conſtant in the Faith they had left, underſtood that few had gone aſtray, found out the Authors, and condemn'd them. Then *Elafius* caſt himſelf at the Feet of the Prieſts, preſenting his Son, whoſe Diſtreſs was viſible, without being ſignify'd by Intreaties. All in general were griev'd, but eſpecially the Prieſts, who repreſented their Compaſſion before the Throne of Mercy, and *German* caus'd the Youth to ſit down, he handled the Leg drawn up with the Infirmity, ſtroking the ſame with his healing Hand,

Hand, immediately Soundneſs follow'd the Medicinal Touch, the wither'd Nerves were reſtor'd, and the Youth, was, in the Preſence of all the People, deliver'd whole to his Father. The Multitude was amaz'd at the Miracle, and the inculcated Faith was confirm'd in their Minds; then were they in a Sermon warn'd and exhorted to make amends for their Errors. By the Judgment of all, the Spreaders of the Hereſy, who had been expell'd the Iſland, were brought before the Prieſts, to be convey'd up into the Inland, that the Conntry might be abſolv'd, and they corrected. Thus the Faith in thoſe Parts continu'd long after untainted. All things being ſetried, the bleſſed Prelates return'd as proſperouſly as they came. But *German* after this went to *Ravenna* to intercede for the Nation of *Britany* in *France*, where being very honourably receiv'd by *Valentinian* and his Mother *Placidia*, he departed to CHRIST; whoſe Body was, in regard of his Virtue, convey'd to his own City with a ſplendid Attendance. Not long after *Valentinian* was murder'd by the Followers of *Etius*, whom he had put to Death, in the ſixth Year of the Empire of *Marcianus*, with whom alſo ended the Weſtern Kingdom.

CHAP.

CHAP. XXII.

The Britons being for a Time deliver'd from foreign Invaſions, waſted themſelves by Civil Wars, and then gave themſelves up to more heinous Crimes.

IN the mean Time in *Britain* there was ſome reſpite from Foreign, but not from Civil War. There ſtill remain'd the Ruins of Cities deſtroy'd by the Enemy, and abandon'd, the Natives who had eſcap'd the Enemy, fought againſt each other. However, the Kings, Prieſts, private Men, and the Nobility ſtill remembring the late Calamities and Slaughters, in ſome Meaſure kept within Bounds; but thoſe dying, and another Generation ſucceeding, which knew nothing of thoſe Times, and was only acquainted with the preſent peaceable State, all the Bonds of Sincerity and Juſtice were ſo entirely broken, that there was not any, I will not ſay, remains, but not ſo much as the Remembrance thereof left among a few, and thoſe very few. Among other moſt wicked Actions, not to be expreſs'd, which their own Hiſtorian [a] *Gildas* in a mournful

[a] *Call'd* Badonicus, *being born the ſame Year of the famous Battle of* Baddenſdown, *a Monk of* Bangor, *about the middle of the ſixth Century, his Book,* De Exidio Britanniæ, *is all we have of his Works.*

ful manner takes notice of, they added this, that they never preach'd the Faith to the Nation of the *Saxons*, or *Engliſh*, who inhabited *Britain* together with them; however the divine Goodneſs did not forſake its People, whom it foreknew, but ſent to the aforeſaid Nations, much more worthy Preachers, to bring it to the Faith.

Chap. XXIII.

How the Holy Pope Gregory *ſending* Auguſtin, *with other Monks, to preach to the* Engliſh *Nation, encourag'd them by his Exhortatory Epiſtle, not to ceaſe from their Labour.*

IN the Year from the Incarnation of our Lord, 582. *Maurice*, the 54th from *Auguſtus*, taking the Empire upon him, held it twenty one Years. In the 10th Year of his Reign, *Gregory*, a Man renowned for Learning and Behaviour, was promoted to the Biſhoprick of the *Roman* and Apoſtolical See, and preſided thirteen Years, ſix Months, and ten Days. He being mov'd by Divine Inſpiration, in the 14th Year of the ſame Emperor, and about the 150 after the coming of the *Engliſh* into *Britain*, ſent the Servant of God, *Auguſtin*, and with him ſeveral other Monks, fearing the Lord, to preach the Word of God to the *Engliſh* Nation. They having, in Obedience to

the

the Pope's Commands, undertaken that Work, and gone ſome Part of their Way, being ſeiz'd with a ſlothful Fear, began to think of returning home, rather than to proceed to a barbarous, fierce and unbelieving Nation, to whoſe very Language they were Strangers; and this they unanimouſly agreed was the ſafeſt Courſe. In ſhort, they ſent back *Auguſtin*, whom he had appointed to be Conſecrated Biſhop, in caſe they were receiv'd by the *Engliſh*, that he might by humble Intreaty obtain of the Holy *Gregory*, that they ſhould not be compell'd to undertake ſo dangerous, ſo toilſome, and ſo uncertain a Journey. He ſending them an Exhortatory Epiſtle, perſuaded them to proceed in the Work of the Divine Word, relying on the Heavenly Aſſiſtance. The Purport of which Letter was as follows.

GRegory, *the Servant of the Servants of God, to the Servants of our Lord. Foraſmuch as it had been better not to begin a good Work, than to think of deſiſting from that which has been begun, it behoves you (moſt beloved Sons,) to fulfil the good Work, which by the Help of our Lord, you have undertaken. Let not therefore the Toil of the Journey, nor the Tongues of Evil ſpeaking Men deter you; but with all poſſible Earneſtneſs and Fervor perform that which you have undertaken by God's Direction; being aſſur'd, that much Labour is follow'd by a Reward of Eternal Glory. When* Auguſtin, *your chief, returns, whom we alſo conſtitute your Abbat, humbly obey him in all things; as knowing, that whatſoever you ſhall do by his Direction, will, in all reſpects, be available to your Souls. Al-*

mighty

Almighty God protect you with his Grace, and grant that I may in the Heavenly Country ſee the Fruits of your Labour. In as much as, tho' I can not labour with you, I ſhall partake in the Joy of the Reward, becauſe I am willing to labour. God keep you in ſafety, moſt beloved Sons. Dated the 10th *of the* Kalends *of* Auguſt, *in the* 14th *Year of the Empire of our moſt pious Auguſt Lord* Mauritius Tiberius, *the* 13th *Year after the Conſulſhip of our ſaid Lord. The* 14th *Indiction.*

Chap. XXIV.

How he writ to the Biſhop of Arles *to entertain them.*

THE venerable Pope alſo ſent them a Letter for *Etherius*, Archbiſhop of *Arles*, for him to give favourable Entertainment to *Auguſtin* in his Way to *Britain*, the which Letter was in theſe Words.

TO *the Moſt Reverend and Holy Brother,* Etherius, *Fellow Biſhop,* Gregory, *the Servant of the Servants of God. Altho' Religious Men ſtand in need of no Recommendation with Prieſts that have the Charity which is pleaſing to God; yet, in regard that a proper Opportunity is offer'd to write, we have thought fit to ſend you our Letter, to inform you, that we have directed thither, for the good of Souls, the Bearer of theſe Preſents,* Auguſtin, *the Servant of God, of whoſe*

Induſtry we are aſſur'd, with other Servants of God, whom it is requiſite that your Holineſs aſſiſt with Prieſtly Affection, and be diligent in affording him your Comfort. And to the end that you may be the more ready in your Aſſiſtance, we have enjoin'd him particularly to acquaint you with the Occaſion of his coming; knowing, that when you are acquainted with it, you will, in regard the Matter requires it, for the ſake of God, zealouſly apply yourſelf to afford your Relief. We alſo in all things recommend to your Charity Candidus, *the Prieſt, our common Son, whom we have ſent to the Government of our Patrimonial Church. God keep you in ſafety, Moſt Reverend Brother. Dated the* 10th *of the Kalends of* Auguſt, *in the* 14th *Year of the Empire of our moſt pious Auguſt Lord* Mauritius Tiberius, *the* 13th *Year after the Conſulſhip of our ſaid Lord. The* 14th *Indiction.*

CHAP. XXV.

Auguſtin *coming into* Britain, *firſt preach'd in the Iſle of* Thanet *to the King of* Kent, *and having obtain'd his Licenſe, proceeded to preach in that Country.*

Auguſtin being ſtrengthned by the Confirmation of the bleſſed Father *Gregory*, return'd to the Work of the Word of God, with the Servants of CHRIST, and arriv'd in *Britain*. *Ethelbert* was at that Time the moſt potent King of *Kent*, who had extended his Do-

Dominions as far as the great River *Humber*, by which the Southern *Saxons* are divided from the Northern. On the Eaſt ſide of *Kent* is the Iſle of *Thanet*, conſiderable large, that is, containing, according to the *Engliſh* way of reckoning, 600 Families, divided from the other Land by the River *Wantſumu*, which is about three Furlongs over, and fordable only in two Places, for both Ends of it run into the Sea. In this Iſland landed the Servant of our Lord, *Auguſtin*, and his Companions, being, as is reported, near forty Men. They had by Order of the bleſſed Pope *Gregory*, taken Interpreters of the Nation of the *Franks*, and ſending to *Ethelbert*, ſignify'd, that he was come from *Rome*, and brought a joyful Meſſage, which moſt undoubtedly aſſur'd all that took the Advantage of it everlaſting Joys in Heaven, and a Kingdom that would never end, with the living and true God. He having heard this, order'd them to ſtay in that Iſland where they had landed, and that they ſhould be furniſh'd with all Neceſſaries, till he ſhould conſider what to do with them. For he had before heard of the Chriſtian Religion, as having a Chriſtian Wife of the Royal Family of the *Francs*, call'd [a] *Berta*; whom he had receiv'd from her Parents, upon Condition that ſhe ſhould be permitted to practice her Religion with the Biſhop *Luidhard*, given her to preſerve the Faith. Some Days after the King came into the Iſland, and ſitting in the open Air, order'd *Auguſtin* and his Companions to be brought into his Preſence. For he had ta-

[a] *Daughter of* Clotair, *King of* France.

ken Precaution that they ſhould not come to him in any Houſe, according to the ancient Superſtition, leſt, if they had any magical Arts, they might at their coming impoſe upon, and get the better of him. But they came furniſh'd with Divine Virtue, not with Diabolical, bearing a ſilver Croſs for their Banner, and the Image of our Lord and Saviour painted on a Board, and ſinging the Litany, offer'd up their Prayers to the Lord for their own, and the eternal Salvation of thoſe to whom they were come. Having, purſuant to the King's [b] Commands, after ſitting down, preach'd to him and all his Attendants there preſent, the Word of Life; he anſwer'd thus: *Your Words and Promiſes are very taking, but, in regard, that they are new and uncertain, I cannot approve of them, forſaking that which I have ſo long follow'd with the whole* Engliſh *Nation. But becauſe you are come from far into my Kingdom, and, as I conceive, are deſirous to impart to us thoſe Things which you believe to be true, and moſt beneficial, we will not moleſt you, but rather give you favourable Entertainment, and take care to ſupply you with your neceſſary Suſtenance; nor do we forbid you by preaching to gain as many as you can to your Religion.* Accordingly he gave them a dwelling Place in the City of *Canterbury*, which was the Metropolis of all his Dominions, and purſuant to his Promiſe, beſides allowing them their Diet, permitted them to preach.

---

[b] *It is thought the favourable Reception St.* Auguſtine *met with, proceeded from the King's being acquainted in ſome Meaſure with Chriſtianity, by* Luidhard, *who, as* Harpſfield *ſays, had prepar'd the Way for him.*

preach. It is reported, that as they drew near to the City, after their manner, with the Holy Croſs, and the Image of the great King, our Lord JESUS CHRIST, they, in conſort, ſung this Litany, or Prayer. *We beſeech thee, O Lord, in all thy Mercy, that thy Anger and Wrath be turned away from this City, and from thy Holy Houſe, becauſe we have ſinned.* Hallelujah.

CHAP. XXVI.

St. Auguſtin *in* Kent *follow'd the Doctrine and manner of living of the Primitive Church, and ſettled his Epiſcopal See in the Royal City.*

AS ſoon as they enter'd into the dwelling Place aſſign'd them, they began to imitate the Courſe of Life practis'd in the Primitive Church; that is, applying themſelves to frequent Prayer, Watching and Faſting; preaching the Word of Life to as many as they could; deſpiſing all worldly Things, as not belonging to them, receiving only what was neceſſary for Food of thoſe they taught; living themſelves in all reſpects conformable to what they preſcrib'd to others, and being always diſpos'd to ſuffer any Adverſity, and even to die for that Truth which they preach'd. In ſhort, ſome believ'd, and were baptiz'd, admiring the Simplicity of their innocent Life, and the Sweetneſs of their Heavenly Doctrine. There was

on the Eaſt ſide near the City, a Church dedicated to the Honour of St. *Martin*, formerly built, whilſt the *Romans* were ſtill in the Iſland, wherein the Queen, who, as has been ſaid before, was a Chriſtian, us'd to pray. In this they at firſt began to meet, to ſing, to pray, to ſay Maſs, to preach and to baptize, till the King being converted to the Faith, they had leave granted them more freely to preach, and build or repair Churches in all Places. When he, among the reſt, being taken with the unſpotted Life of thoſe Holy Men, and their moſt agreeable Promiſes, which they prov'd to be moſt certain by working of many Miracles, believ'd and was baptiz'd, greater Numbers [c] began daily to flock together to hear the Word, and forſaking their Heathen Rites, to aſſociate themſeves, by believing, to the Unity of the Church of CHRIST. Whoſe Faith and Converſion the King ſo far encourag'd, as that he compell'd none to embrace Chriſtianity, but only ſhow'd more Affection to the Believers, as to his Fellow Citizens in the Heavenly Kingdom. For he had learnt from his Inſtructors, and Leaders to Salvation, that the Service of CHRIST ought to be voluntary, not by Compulſion. Nor was it long before he gave his Teachers a ſettled Place in his Metropolis of *Canterbury*, with the neceſſary Poſſeſſions in ſeveral Sorts.

---

c *On the* Chriſtmas-day *following St.* Auguſtin's *Arrival, as* Baronius *obſerves; and Pope* Gregory, *in a Letter to* Eulogius, *an Eaſtern Biſhop, tells him, that the Succeſs of St.* Auguſtin *was ſuch, that the* Chriſtmas-day *before* (598.) *above* 10000 *of the* Engliſh *were baptiz'd.*

CHAP.

Chap. XXVII.

St. Auguſtin *being made Biſhop, ſent to acquaint Pope* Gregory *with what had been done, and receiv'd his Anſwer to the Doubts he had propos'd to him.*

IN the mean Time, the Man of God, *Auguſtin* repair'd to *Arles*, and was, purſuant to the Orders receiv'd from the Holy Father *Gregory*, ordain'd Archbiſhop of the *Engliſh* Nation, by *Etherius*, Archbiſhop of that City. Then returning into *Britain*, he ſent *Laurence*, the Prieſt, and *Peter*, the Monk, to *Rome*, to acquaint the Holy Pope *Gregory*, that the Nation of the *Engliſh* had receiv'd the Faith of CHRIST, and that he was himſelf made a Biſhop. At the ſame Time deſiring his Solution of ſome Doubts that occurr'd to him. He ſoon receiv'd proper Anſwers to his Queſtions, the which we have alſo thought fit to inſert in this our Hiſtory.

The Queſtion of *Auguſtin*, Biſhop of the Church of *Canterbury*.

Concerning Biſhops, how they are to behave themſelves towards their Clergy, or into how many Portions the Things given by the Faithful to the Altar are to be divided; and how the Biſhop is to act in the Church.

Gregory, *Pope of the City of* Rome, *Anſwers.*

Holy Writ, which no doubt you are well vers'd in, teſtifies, and particularly St. *Paul's* Epiſtle to *Timothy*, wherein he endeavours to inſtruct him how he ſhould behave himſelf in the Houſe of God; but it is the Cuſtom of the See Apoſtolick to preſcribe Rules to Biſhops newly Ordain'd, that all Emoluments which accrue, are to be divided into four Portions, one for the Biſhop and his Family, becauſe of Hoſpitality and Entertainments; another for the Clergy; a third for the Poor; and the fourth for the repairing of Churches. But in regard that your Brotherhood being brought up under Monaſtical Rules, is not to live apart from your Clergy in the *Engliſh* Church, which, by God's Aſſiſtance, has been lately brought to the Faith; you are to follow that courſe of Life which our Forefathers did in the beginning of the riſing Church, when none of them ſaid any thing that he poſſeſs'd was his own, but all Things were in common among them. But if there are any Clerks not receiv'd into Holy Orders, who cannot live Continent, they are to take Wives, and receive their Stipends abroad; becauſe we know it is writ of the ſame Fathers above-mention'd, that a Diſtribution was made to each of them according to every one's Wants. Care is alſo to be taken of their Stipends, and Proviſion to be made, and they are to be kept under Eccleſiaſtical Rules, that they may live orderly, and attend to ſinging of Pſalms, and by the help of God, preſerve their Heart, and Tongue, and Body from all that is unlawful. But

as

as for thoſe that live in common, what need we ſay any thing of making Portions, or keeping Hoſpitality and exhibiting Mercy; whereas all that can be ſpar'd is to be ſpent in Pious and Religious Works, the Lord and Maſter of all, teaching, *Give Alms of ſuch things as you have, and behold all things are clean unto you.*

Auguſtin's Queſtion.

Whereas the Faith is one and the ſame, yet there are divers Cuſtoms of Churches, and one Cuſtom of Maſſes is obſerv'd in the Holy Roman *Church, and another in the* Gallican *Church.*

Pope Gregory *anſwers.*

Your Brotherhood knows the Cuſtom of the *Roman* Church, in which you remember you were bred up. But it pleaſes me, that if you have found any thing, either in the *Roman*, or the *Gallican*, or any other Church, which Way be more acceptable to Almighty God, you carefully make choice of the ſame, and principally infuſe into the Church of the *Engliſh*, which as yet is new in the Faith, whatſoever you can gather from many Churches. *For things are not to be aſſerted for the ſake of Places, but Places for the ſake of good Things.* Chooſe therefore from every Church thoſe Things that are pious, religious and upright, and having, as it were, made them up in one Maſs, depoſe them as a Cuſtom in the Minds of the *Engliſh*.

Auguſtin's Queſtion.

I beſeech you, what Puniſhment muſt be inflicted, if any one ſhall take any thing by Stealth from the Church.

Gre-

Gregory *anſwers.*

Your Brotherhood may judge by the Perſon of the Thief, in what manner he is to be corrected. For there are ſome, who having a Subſiſtance, commit Theft; and there are others, who tranſgreſs in this Point through Want. Wherefore it is requiſite, that ſome be puniſh'd in their Purſes, others with Stripes; ſome with more Severity, and ſome more mildly. And when the Severity is more, it is to proceed from Charity, not from Paſſion; becauſe this is done to him that is corrected, to the End he may not be deliver'd up to Hell Fire. For it behoves us ſo to maintain Diſcipline among the Faithful, as good Parents do with their carnal Children, whom they puniſh with Stripes for their Faults, and yet deſign to make thoſe their Heirs whom they chaſtize; and they preſerve what they poſſeſs for thoſe whom they ſeem in Anger to perſecute. This Charity is therefore to be kept in the Mind, and that dictates the Meaſure of the Puniſhment, ſo that the Mind may act nothing beyond the Rule of Reaſon. You may add, how they are to reſtore thoſe Things they have ſtolen from the Church. But, God forbid, the Church ſhould recover with Advantage that which it ſeems to loſe of earthly Things, and to ſeek Gain by Vanity.

Auguſtin's Queſtion.

Whether two own Brothers may marry two Siſters, which are of a Family far remov'd from them?

Grego-

Gregory *anſwers.*

This may be done very lawfully; for nothing is found in Holy Writ that ſeems to contradict it.

Auguſtin's Queſtion.

To what Degree may the Faithful, if it be lawful, marry with their Kindred, and Stepmothers, and Relations.

Gregory *anſwers.*

A certain worldly Law in the *Roman* Commonwealth allows that the Son and Daughter of a Brother and Siſter, or of two own Brothers, or two Siſters, may be join'd in Matrimony; but we have found by Experience, that no Offspring can come of ſuch Wedlock; and the Divine Law prohibits *to uncover the Nakedneſs of Kindred.* Hence of Neceſſity it muſt be the third or fourth Generation of the Faithful, that can be lawfully join'd in Matrimony; for the ſecond, which we have mention'd, muſt altogether abſtain from each other. To have to do with a Stepmother is an heinous Crime, becauſe it is written in the Law, *thou ſhalt not uncover the Nakedneſs of thy Father*; for the Son cannot uncover his Father's Nakedneſs, but, in regard, that it is written, *They ſhall be two in one Fleſh*; he that preſumes to uncover the Nakedneſs of his Stepmother, who was one Fleſh with his Father, certainly uncovers the Nakedneſs of his Father. It is alſo prohibited to have to do with a * Kinſwoman, becauſe by the former Conjunction ſhe is become the Brother's Fleſh. For which thing alſo John

Lev. 18.

Gen. 2. 24.

* *A Siſter in Law.*

the

the *Baptiſt* was beheaded, and ended in Holy Martyrdom. To whom it was not ſaid, that he ſhould deny CHRIST, and he was kill'd for confeſſing CHRIST, but, in regard, that our Lord JESUS CHRIST ſaid to the ſame *John* 14. 6. Perſons, *I am the Truth*, becauſe *John* was kill'd for the Truth, he alſo ſhed his Blood for CHRIST. But foraſmuch as there are many in the Nation of the *Engliſh*, who, whilſt they were ſtill in Infidelity, are ſaid to have been join'd in this execrable Matrimony, when they come to the Faith they are to be admoniſh'd to abſtain, and be made to know that this is a grievous Sin. Let them fear the dreadful Judgment of God, leſt they incur the Torments of eternal Puniſhment for their carnal Affection. Yet are not they on this Account to be depriv'd of the Communion of the Body and Blood of CHRIST, leſt they ſeem to be puniſh'd for thoſe Things to which they oblig'd themſelves through Ignorance before they had receiv'd Baptiſm. For at this Time the Holy Church chaſtizes ſome things through Zeal, and tolerates ſome through Meekneſs, and connives at ſome things through Diſcretion, that ſo ſhe may often, by bearing and conniving, ſuppreſs the Evil ſhe is averſe to. But all that come to the Faith are to be admoniſh'd, that they do not preſume to do any ſuch thing. And if any ſhall be guilty of it, they are to be debarr'd the Communion of the Body and Blood of our Lord. Becauſe as the Offence is in ſome Meaſure to be tolerated in thoſe who did it through Ignorance, ſo it is to be ſtrenuouſly proſecuted in thoſe who do not fear to ſin knowingly.

Au-

Auguſtin's Queſtion.

Whether a Biſhop may be ordain'd without other Biſhops being preſent, in caſe there be ſo great a diſtance between them, that they cannot eaſily come together?

Gregory *anſwers.*

As for the Church of *England*, in which you are as yet the only Biſhop, you can no otherwiſe ordain a Biſhop, but without other Biſhops; for when any Biſhops come from *France*, they may be preſent as Witneſſes to you in ordaining a Biſhop. But we will have your Brotherhood to ordain Biſhops in ſuch a manner, that the ſaid Biſhops may not be far disjoin'd aſunder, to the end, that when a Biſhop is to be ordain'd, there be no Difficulty, but that the other Biſhops, whoſe Preſence is very neceſſary, may eaſily come together. Thus, when by the Help of God, Biſhops ſhall be ſo conſtituted in Places every where near to one another; no Ordination of a Biſhop is to be perform'd without aſſembling three or four Biſhops. For, even in Spiritual Affairs, we may take Example by the Temporal, that they may be wiſely and diſcreetly ordain'd. It is certain, that when Marriages are celebrated in the World, ſome marry'd Perſons are aſſembled, that thoſe who went before in the Way of Matrimony, may alſo partake in the Joy of the ſucceeding Couple. Why then ſhall not ſuch Perſons come together, at this Spiritual Ordination, wherein by the means of the ſacred Miniſtry, Man is join'd to God, as may either rejoice in the Advancement of the new

or-

ordain'd Biſhop, or jointly pour forth their Prayers to Almighty God for his Preſervation.

Auguſtin's Queſtion.

How are we to deal with the Biſhops of France *and* Britain.

Gregory *anſwers.*

We give you no Authority over the Biſhops of *France*, becauſe the Biſhop of *Arles* receiv'd the Pall from the ancient Times of my Predeceſſors, whom we are not to deprive of the Authority he has receiv'd. If it ſhall therefore happen that your Brotherhood goes over into the Province of *France*; you are to concert with the ſaid Biſhop of *Arles*, how, if there be any Faults among the Biſhops, they may be amended. And if he ſhall happen to be lukewarm in keeping up of Diſcipline, he is to be heal'd by your Brotherhood's Zeal; to whom we have alſo written, that when the Preſence of your Holineſs ſhall be in *France*; he may alſo uſe all his Endeavours to aſſiſt you, and put away from the Behaviour of Biſhops, all that ſhall be oppoſite to the Command of our Creator. But you of your own Authority ſhall not have Power to judge the Biſhops of *France*, but by perſuading, ſoothing, and ſhowing good Works for them to imitate; Reform the Minds of wicked Men to the Study of Sanctity; for it is written in the Law,

Deut. 23. 25. *When thou comeſt into the ſtanding Corn of thy Neighbours, then thou mayſt pluck the Ears with thine Hand; but thou ſhalt not move a ſickle unto thy Neighbour's ſtanding Corn.* For thou mayſt not move the Sickle of Judgment in that Corn, which

which ſeems to be committed to another; but by the Effect of good Works ſtrip the Lord's Wheat of the Straws of their Vices, and convert them into the Body of the Church, as it were by eating. But whatſoever is to be done by Authority, muſt be tranſacted with the aforeſaid Biſhop of *Arles*, leſt that ſhould be pretermitted, which the ancient Inſtitution of the Fathers has appointed. But as for all the Biſhops of *Britain*, we commit them to your Brotherhood, that the Unlearned may be taught, the Weak ſtrengthned by Perſuaſion, the Perverſe corrected by Authority.

Auguſtin's Queſtion.

Whether a Woman with Child ought to be baptiz'd? Or how long after ſhe has brought forth, ſhe may come into the Church? As alſo, after how many Days the Infant born may be baptiz'd, leſt he be prevented by Death? Or how long after her Husband may have carnal Copulation with her? Or whether it be lawful for her to come into the Church when ſhe has her Courſes? Or may receive the Holy Sacrament of Communion? Or whether a Man, who has had to do with his Wife, may come into the Church before he has waſh'd with Water? Or approach to receive the Myſtery of the Holy Communion? All which Things are requiſite to be known by the unpoliſh'd Nation of the Engliſh.

Gregory *anſwers.*

I do not doubt but that theſe Queſtions have been put to your Brotherhood, whom I think I have already anſwer'd. But I believe you would have what you could conceive and

ſay,

ſay, to be confirm'd by my Anſwer. For why ſhould not a Woman with Child be baptiz'd, ſince the Fruitfulneſs of the Fleſh is no Offence in the Eyes of Almighty God. For when our firſt Parents had ſinn'd in Paradice, they forfeited the Immortality they had receiv'd, by the juſt Judgment of God. Becauſe therefore Almighty God would not for their Fault wholly deſtroy human Race, he both depriv'd Man of Immortality for his Sin, and at the ſame Time, of his Goodneſs reſerv'd to him the Fruitfulneſs of Iſſue. On what Account then can that which is preſerv'd to Human Race, of the Gift of Almighty God, be put from the Grace of Baptiſm? For it is very fooliſh to imagine that the Gift of Grace ſhould ſeem to oppoſe that Myſtery in which all Sin is blotted out. When a Woman is deliver'd, after how many Days ſhe may come into the Church, you have been inform'd by reading the Old Teſtament, *viz. that ſhe is to abſtain for a Male Child thirty three Days, and ſixty ſix for a Female.* Which is yet to be known, that it is taken in a Myſtery; for if ſhe enters the Church the very Hour that ſhe is deliver'd, to return Thanks, ſhe is not guilty of any Sin; becauſe the Pleaſure of the Fleſh is in the Fault, and not the Pain; but the Pleaſure is in the Copulation of the Fleſh, whereas there is Pain in bringing forth the Child. Wherefore it is ſaid to the firſt Mother of all, *In Sorrow ſhalt thou bring forth Children.* If therefore we forbid a Woman that has brought forth, to enter the Church, we make a Crime of her very Puniſhment. To baptize either a Woman that has brought forth, or that which ſhe has been

been deliver'd of, if there be Danger of Death, even the very Hour that ſhe brings forth, or that which is brought forth the very Hour it is born, is no way prohibited, becauſe as the Grace of the Holy Myſtery is to be with much Diſcretion provided for the Living and Underſtanding, ſo is it to be without any Delay offer'd to the Dying; leſt while a farther Time is ſought to confer the Myſtery of Redemption, a ſmall Delay intervening the Perſon that is to be redeem'd be not found. Her Husband is not to have to do with her, till the Infant born be wean'd. An ill Cuſtom is ſprung up in the Behaviour of marry'd People, that is, that the Women diſdain to ſuckle the Children they bring forth, and give them to other Women to ſuckle; which ſeems to have been invented on no other Account, but Incontinency; becauſe as they will not be continent, they will not ſuckle the Children they bear. Thoſe Women therefore, who, out of ill Cuſtom, give their Children to others to bring up, muſt not have to do with their Husbands, till the Time of Purgation is paſt. Beſides, without the Occaſion of bringing forth, whilſt they have their monthly Courſes, they are forbid having to do with their Husbands, inſomuch that the Law condemns to Death, any Man that *ſhall approach unto a Woman during her Uncleanneſs.* Levit. 18. 19. The which Woman, nevertheleſs, muſt not be forbid coming into the Church, whilſt ſhe has her Monthly Courſes; becauſe the Superfluity of Nature cannot be imputed to her as a Crime; and it is not juſt that ſhe ſhould be refus'd Admittance into the Church, for that which ſhe ſuffers againſt her Will. For we

know, that the Woman who had the Iſſue of Blood, humbly approaching behind our Lord's Back, touch'd the Hem of his Garment, and her Diſtemper immediately departed from her. If therefore, ſhe that had an Iſſue of Blood, might commendably touch the Garment of our Lord, why may not ſhe, who has the Monthly Courſes, lawfully enter into the Church of God. But you may ſay, her Diſtemper compell'd her, whereas, theſe we ſpeak of are ty'd by Cuſtom. Conſider then, moſt dear Brother, that all we ſuffer in this Mortal Fleſh, through the Infirmity of Nature, is ordain'd by the juſt Judgment of God after the Fall; for to hunger, to thirſt, to be hot, to be cold, to be weary, is from the Infirmity of Nature; and what elſe is it to ſeek Food againſt Hunger, Drink againſt Thirſt, Air againſt Heat, Cloaths againſt Cold, Reſt againſt Wearineſs, than to procure a Remedy againſt Diſtempers. Thus to a Woman her Monthly Courſes are a Diſtemper. If therefore it was a good Boldneſs in her, who in her Diſeaſe touch'd our Lord's Garment, why may not that which is allow'd to one infirm Perſon, be granted to all Women, who, through the Fault of their Nature are diſtemper'd? It muſt not therefore be forbidden to receive the Myſtery of the Holy Communion during thoſe Days. But if any one out of profound reſpect does not preſume to do it, ſhe is to be commended; yet if ſhe receives it, not to be judg'd. For it is the Part of good Minds even there in ſome manner to acknowledge their Faults, where there is no Offence; becauſe very often that is done without a Fault, which proceeds from

the

the Offence. Therefore, when we are hungry, we eat without any Crime; but our being hungry proceeds from the Sin of the firſt Man. The Monthly Courſes are no Crime in Women, becauſe they naturally happen; however, becauſe Nature itſelf is deprav'd, that it may appear to be polluted without the concurrence of the Will, from Sin proceeds the Defect, by which Human Nature may herſelf know, what ſhe is become by Judgment. And let Man, who wilfully committed the Offence againſt his Will, bear the Guilt of that Offence. And therefore, Women, when they regard themſelves, if they do not preſume, during their Monthly Courſes, to approach to the Sacrament of the Body and Blood of our Lord, are to be commended for their upright Conſideration; but when they are carry'd away with Love of the ſame Myſtery in receiving it out of the Cuſtom of Religious Life, they are not to be reſtrain'd, as we ſaid before. For as in the Old Teſtament the outward Works are obſerv'd; ſo in the New Teſtament, that which is outwardly done, is not ſo diligently regarded, as that which is inwardly thought, in order to puniſh it by a diſcerning Judgment. For whereas the Law forbids the eating of many Things, as unclean; nevertheleſs our Lord ſays in the Goſpel, *Not that which goeth into the Mouth defileth a Man; but that which cometh out of the Mouth, this defileth a Man.* Matt. 15. 11. And preſently after he added, expounding the ſame, *Out of the Heart proceedeth evil Thoughts.* Ver. 19. Where it is ſufficiently ſhown, that that is declar'd by Almighty God to be polluted in Fact, which proceeds from the Root of a

polluted Thought. Whence alſo *Paul* the A-
Tit. 1. 15. poſtle ſays, *Unto the Pure all things are pure, but unto them that are defiled and unbelieving is nothing pure.* And preſently after, declaring the Cauſe of that Defiledneſs, he adds, *For even their Mind and Conſcience is defiled.* If therefore Meat is not unclean to him, who has not an unclean Mind, why ſhall that which a clean Woman ſuffers according to Nature, be imputed to her as Uncleanneſs. A Man lying with his own Wife is not to enter the Church unleſs waſh'd with Water, nor is he to enter immediately altho' waſh'd. The Law preſcrib'd to the ancient People, that *a Man who had had to do with* a Woman, ſhall be waſh'd with Water, and not enter into the Church before the ſetting of the Sun. The which nevertheleſs may be underſtood ſpiritually, becauſe a Man has to do with a Woman, when the Mind is join'd in Thought to unlawful Concupiſcence by Delight; for unleſs the Fire of Concupiſcence be firſt ſpent from off his Mind, he is not to think himſelf worthy of the Congregation of the Brethren, whilſt he ſees himſelf burden'd with the Wickedneſs of an evil Will. For tho' ſeveral Nations have different Opinions concerning this Affair; and ſeem to obſerve other Rules; it was always the Cuſtom of the *Romans* from ancient Times, after having to do with a Man's own Wife, to be cleans'd by waſhing, and reſpectfully to forbear entring the Church for ſome Time. Nor do we in ſo ſaying, aſſign Matrimony to be a Fault, but for as much as the lawful having to do with one's Wife cannot be done without the Pleaſure of the Fleſh, it is proper to forbear entring

tring the Holy Place, becauſe the Pleaſure itſelf cannot be without a Fault. For he was not born of Adultery or Fornication, but of lawful Marriage, who ſaid, *Behold I was conceived in Iniquity, and in Sin my Mother brought me forth.* For he who knew himſelf to have been conceiv'd in Iniquity, ſigh'd for that he was born from Sin, becauſe the Tree in its Bough bears the Moiſture it drew from the Root. In which Words however, he does not call the Copulation of the marry'd Couple Iniquity, but the Pleaſure of the Copulation. For there are many Things which are prov'd to be permitted and lawful, and yet we are ſomewhat defil'd in acting them. As very often by being angry we correct Faults, and diſturb the Peace of Mind in ourſelves; and tho' that is right which is acted, yet it is not to be approv'd that the Mind is diſcompos'd. For he had been angry at the Vices of Offenders, who ſaid, *My Eye was diſturb'd with Anger.* Now, in regard, that only a ſedate Mind can apply itſelf to Contemplation, he griev'd that his Eye was diſturb'd with Anger; becauſe whilſt he was correcting ill Actions below, he was oblig'd to be withdrawn and diſtur'd from the Contemplation of the Things above. Anger againſt Vice is therefore commendable, and yet troubleſome, becauſe he thought that being diſturb'd, he had incurr'd ſome Guilt. The lawful carnal Copulation muſt therefore be for the ſake of Children, not of Pleaſure; and fleſhly Commerce muſt be to procure Offſpring, not to ſatisfy Vices. But if any Man makes uſe of his Wife, not led by the Deſire of Pleaſure, but only for the ſake of getting Children. Pſal. 51. 5.

ſuch a Man is certainly to be left to his own Judgment, either as to entering the Church, or as to receiving the Myſtery of the Body and Blood of our Lord; for he is not to be forbid by us to receive, who being plac'd in the Fire cannot burn. But when, not the Love of getting Children, but Pleaſure prevails in the Work of Copulation, the Conſorts have ſomething to lament for their having to do with one another. For this the holy Preaching allows them, and yet ſhakes the Mind with dread of the very Allowance. For when *Paul* the Apoſtle ſaid, *Let him that can not contain, have his Wife*; he preſently took care to ſubjoin, *But this I ſay by way of Indulgence, not by way of Command.* For that is not granted by way of Indulgence which is lawful, becauſe it is juſt; and therefore, that which he ſaid, he indulg'd, he ſhow'd to be an Offence. It is ſeriouſly to be conſider'd, that when God was to ſpeak to the People on Mount *Sinai*, he firſt commanded them to abſtain from Women. And if ſo much Cleanneſs of Body was there requir'd, where God ſpoke to the People by the means of a ſubject Creature, that thoſe who were to hear the Words of God, ſhould not have had to do with Women, how much more ought Women, who receive the Body of the Almighty God, to preſerve themſelves in Cleanneſs of Fleſh, leſt they be burden'd with the very Greatneſs of the ineſtimable Myſtery. For this Reaſon it was ſaid to *David*, concerning his Men by the Prieſt, that if they were clean from Women, they ſhould receive the Shew Bread, which they ſhould not have receiv'd at all, had not *David* firſt declar'd them

them clean from Women. Then the Man, who, after having had to do with his Wife, has been waſh'd with Water, is alſo capable of receiving the Myſtery of the Holy Communion, when it is lawful for him, according to what has been before declar'd, to enter the Church.

Auguſtin's Queſtion.

Whether after an Illuſion, which uſes to happen in a Dream, any Man may receive the Body of our Lord, or if he be a Prieſt, celebrate the divine Myſteries.

Gregory *anſwers.*

Such a Man, the Teſtament of the old Law, as has been ſaid already in the Article above, calls polluted, and allows him not to enter into the Church till the Evening, after being waſh'd with Water. The which nevertheleſs the Spiritual People taking in another Senſe, will underſtand in the ſame manner as above; becauſe he is impos'd upon as it were in a Dream, who being tempted with Filthineſs is defil'd by real Repreſentations in Thought, and he is to be waſh'd with Water, that he may cleanſe away the Sins of Thought with Tears; and unleſs the Fire of Temptation depart before, may know himſelf to be guilty as it were till the Evening. But Diſcretion is very neceſſary in that Illuſion, for ſeriouſly conſidering, what may cauſe that to happen in the Mind of the Perſon ſleeping; for ſometimes it proceeds from Exceſs of Eating, or Drinking; ſometimes from Superfluity of Nature, or Infirmity, and ſometimes from Thought.

And when it happens, either through Superfluity or Infirmity of Nature, ſuch an Illuſion is not to be apprehended, becauſe it is rather to be lamented, that the Mind of the Perſon, who knew nothing of it, ſuffers the ſame, than that he occaſion'd it. But when the Appetite of Gluttony commits Exceſs in Food, and thereupon the Receptacles of the Humors are oppreſs'd, the Mind from thence contracts ſome Guilt; yet not ſo much as to obſtruct the receiving of the Holy Myſtery, or celebrating Maſs; when an Holy-day requires it, or Neceſſity obliges the Sacrament to be adminiſter'd, becauſe there is no other Prieſt in the Place; for if there be others, who can perform the Miniſtry; the Illuſion proceeding from overmuch eating is not to exclude from the receiving the ſacred Myſtery; but I am of Opinion, he ought humbly to abſtain from offering the Sacrifice of the Myſtery; provided, nevertheleſs, that it has not ſhaken the Mind of the Perſon ſleeping with ſome foul Imagination. For there are ſome, who for the moſt Part ſo ſuffer the Illuſion, that their Mind, even when in the Sleep of the Body, is not defil'd with filthy Thoughts. In which caſe one thing appears, and is that the guilty Mind is not clear even in its own Judgment, for tho' it does not remember to have ſeen any thing whilſt the Body was ſleeping, yet it calls to mind that when waking it fell into bodily Gluttony. But if the ſleeping Illuſion proceeds from an evil Thought when waking, then the Guilt is manifeſt to the Mind; for he perceives from whence that Filth ſprung, becauſe what he knowingly thought of, that he ſuffer'd ignorant-

norantly. But it is to be conſider'd, whether that Thought was no more than a Suggeſtion, or proceeded to Delectation, or which is ſtill more criminal conſented to Sin. For all Sin is committed three Ways, *viz.* by Suggeſtion, by Delectation, and by Conſent. Suggeſtion is occaſion'd by the Devil, Delectation is from the Fleſh, and Conſent from the Mind. For the Serpent ſuggeſted the firſt Offence, *Eve*, as Fleſh, was delighted with it, but *Adam* conſented, as the Spirit, or Mind. And much Diſcretion is requiſite for the Mind to ſit as Judge between Suggeſtion and Delectation, and between Delectation and Conſent. For if the evil Spirit ſuggeſt a Sin into the Mind, if there enſue no Delectation in the Sin, the Sin is no Way committed; but when the Fleſh begins to be delighted, then Sin begins to ſprout. But if it deliberately conſents, then the Sin is known to be perfected. The beginning therefore of Sin is in the Suggeſtion, the nouriſhing of it in Delectation, in the Conſent the Perfection. And it often happens that what the evil Spirit ſows in Thought, the Fleſh draws to Delectation, and yet the Soul does not conſent to that Delectation. And whereas the Fleſh cannot be delighted without the Soul, yet the Mind ſtrugling againſt the Pleaſures of the Fleſh, is unwillingly ſomewhat ty'd down in the carnal Delectation, ſo as that through Reaſon it contradicts and does not conſent, and yet being ty'd down by Delectation, grievouſly laments its being ſo bound. Wherefore that prime Soldier of the Heavenly Army, ſighing ſaid, *I ſee another Law in my Members warring againſt the Law of my Mind, and bringing* me into Rom. 7. 23.

Capti-

Captivity to the Law of Sin, which is in my Members. But if he was a Captive, he did not fight; but he did fight, therefore he was not a Captive; he therefore fought by the Law of the Mind, which the Law that is in the Members did oppoſe; if he fought ſo, he was no Captive. Thus then Man is, as I may ſay, a Captive and free. Free on Account of Juſtice, which he loves, a Captive by the Delectation he unwillingly bears.

Thus far the Anſwers of the Holy Pope *Gregory*, to the Queſtions of the moſt Reverend Prelate *Auguſtin*. The Epiſtle he mentions he had writ to the Biſhop of *Arles*, was directed to *Virgilius*, Succeſſor to *Etherius*, the Copy whereof follows.

CHAP. XXVIII.

Pope Gregory *writes to the Biſhop of* Arles *to aſſiſt* Auguſtin *in the Work of God.*

TO *the Moſt Reverend and Moſt Holy Brother* Virgilius, *our Fellow Biſhop*, Gregory, *Servant of the Servants of God. With how much Affection Brethren, coming of their own accord are to be entertain'd is well known, by their being for the moſt part invited on account of Charity. Therefore, if our common Brother, Biſhop* Auguſtin, *ſhall happen to come to you, I deſire your Love will receive him ſo kindly and affectionately, as is becoming, that he may be cheriſh'd with the Ho-*

Honour of your Conſolation, and others inform'd how Brotherly Charity is to be cultivated. And, in regard, that it often happens, that thoſe, who are at a Diſtance, ſooner than others underſtand the Things that ſtand in need of Correction, if any Crimes of Prieſts or others ſhall happen to be laid before you, do you in Conjunction with him ſharply enquire into the ſame. And do you both act ſo ſtrictly and carefully againſt thoſe Things which offend God, and provoke his Wrath, that for the Amendment of others, the Puniſhment may fall upon the Guilty, and the Innocent may not ſuffer an ill Name. God keep you in Safety, Moſt Reverend Brother. Given the tenth Day of the Kalends of July, *in the* 19th *Year of the Empire of our Lord, the moſt pious Emperor* Mauritius Tiberius, *the* 18th *Year after the Conſulſhip of our ſame Lord. The fourth Indiction.*

CHAP. XXIX.

The ſame Pope ſends Auguſtin *the Pall, an Epiſtle, and ſeveral Miniſters of the Word.*

BEſides, the ſame Pope *Gregory* ſent to Biſhop *Auguſtin*, who had intimated to him, that he had a great Harveſt, and but few Labourers, together with his aforeſaid Meſſengers, ſeveral Fellow Labourers and Miniſters of the Word, among whom the prime and principal were *Mellitus*, *Juſtus*, *Paulinus*, Rufini-

Ruſinianus, and by them all Things in general that were neceſſary for the Worſhip and the Service of the Church, *viz.* Sacred Veſſels and Veſtments for Altars, alſo Ornaments for Churches, and Veſtments for Prieſts and Clerks, as likewiſe Relicks of the Holy Apoſtles and Martyrs; beſides many Books. He alſo ſent Letters, wherein he ſignifies that he had tranſmitted the Pall to him, and at the ſame time directs how he ſhould conſtitute Biſhops in *Britain*. The which Letters were in theſe Words.

TO *the Moſt Reverend and Holy Brother,* Auguſtin, *our Fellow Biſhop,* Gregory, *the Servant of the Servants of God. Tho' it be certain, that the ineffable Rewards of the eternal Kingdom are reſerv'd for thoſe who labour for Almighty God, yet it is requiſite that we beſtow on them the Advantage of Honours, to the end that they may by the Recompence be enabled the more vigorouſly to apply themſelves to the Care of the Spiritual Work. And, in regard, that the new Church of the* Engliſh, *is through the Goodneſs of the Lord, and your Labours, brought to the Grace of God, we grant you the Uſe of the Pall in the ſame, only for the performing of the ſolemn Service of the Maſs; ſo that you in ſeveral Places ordain twelve Biſhops, who ſhall be ſubject to your Juriſdiction, ſo as that the Biſhop of* London, *muſt for the future be always conſecrated by his own Synod, and that he receive the Honour of the Pall from this Holy and Apoſtolical See, which I by the Grace of God, now ſerve. But we will have you ſend to the City of* York *ſuch a Biſhop as you ſhall think fit to ordain; yet ſo, that if that City, with the*

the Places adjoining, ſhall receive the Word of God, that Biſhop ſhall alſo ordain twelve Biſhops, and enjoy the Honour of a Metropolitan; becauſe we deſign, if we live, by the Help of God, to beſtow on him alſo the Pall; and yet we will have him to be ſubſervient to your Brotherhood's Diſpoſition; but after your Deceaſe, he ſhall ſo preſide over the Biſhops he ſhall ordain, as to be no way ſubject to the Juriſdiction of the Biſhop of London. *But for the future let this Diſtinction be between the Biſhops of the Cities of* London *and* York, *that he may have the Precedence, who ſhall be firſt ordain'd. But let them unanimouſly diſpoſe by common Advice and uniform Action, whatſoever is to be done for the Zeal of* CHRIST; *let them judge rightly, and not perform what they judge convenient in a Method differing among themſelves. But to your Brotherhood ſhall, by the Authority of God, our Lord* JESUS CHRIST, *be ſubject not only thoſe Biſhops you ſhall ordain, nor only thoſe that ſhall be ordain'd by the Biſhop of* York, *but alſo all the Prieſts in* Britain; *to the end that from the Mouth and Life of your Holineſs they may learn the Rule of believing rightly, and living well, and fulfilling their Office in Faith and good Manners, they may, when it ſhall pleaſe the Lord, attain the Heavenly Kingdom. God preſerve you in ſafety, Moſt Reverend Brother. Dated the thirteenth Day of the Kalends of* July, *in the* 19th *Year of the Reign of the moſt pious Emperor, our Lord,* Mauritius Tiberius, *the* 18th *Year after the Conſulſhip of our ſaid Lord. The fourth Indiction.*

CHAP.

CHAP. XXX.

A Copy of the Letter, which he (Pope Gregory) *ſent to the Abbat* Mellitus *then going into* Britain.

THE aforeſaid Meſſengers being departed, the Holy Father *Gregory* ſent after them Letters worthy to be preſerv'd in Memory, wherein he plainly ſhows, what Care he took of the Salvation of our Nation: Writing thus,

TO *his moſt beloved Son the Abbat* Mellitus, Gregory, *the Servant of the Servants of God. We have been very much concern'd, ſince the Departure of our Congregation that is with you; becauſe we have not receiv'd any Account of the good Succeſs of your Journey. When therefore Almighty God ſhall bring you to the moſt Reverend Man our Brother, Biſhop* Auguſtin, *tell him, what I have upon mature Deliberation on the Affair of the* Engliſh, *thought of,* viz. *that the Temples of the Idols in that Nation ought not to be deſtroy'd; but let the Idols that are in them be deſtroy'd; let Holy Water be made and ſprinkled in the ſaid Temples, let Altars be erected, and Relicks plac'd. For if thoſe Temples are well built, it is requiſite that they be converted from the Worſhip of Devils to the Service of the true God; that the Nation, not ſeeing thoſe Temples deſtroy'd, may remove Er-*

ror

or from their Hearts, and knowing and adoring the true God, may the more familiarly reſort to the ſame Places they were wont And becauſe they uſe to ſlaughter many Oxen in the Sacrifice to Devils, ſome Solemnity muſt be exchang'd for them on this Account, as that on the Day of the Dedication, or the Nativities of the Holy Martyrs, whoſe Relicks are there depoſited, they may build themſelves Huts of the Boughs of Trees, about thoſe Churches, which have been turn'd to that Uſe from Temples, and celebrate the Solemnity with religious Feaſting, and no more offer Beaſts to the Devil, but that they kill Cattle to the Praiſe of God in their eating, and return Thanks to the Giver of all Things for their Satiety; to the end that whilſt ſome Satisfactions are outwardly permitted them, they may the more eaſily conſent to the inward Joys. For there is no doubt but that it is impoſſible to retrench all at once from obdurate Minds; becauſe he who endeavours to aſcend to the higheſt Place, riſes by Degrees or Steps, and not by Leaps. Thus the Lord indeed made himſelf known to the People of Iſrael *in* Egypt; *and yet he reſerv'd to them the Uſe of the Sacrifices, which they were wont to offer to the Devil, for his own Worſhip; ſo as to command them in his Sacrifice to kill Beaſts, to the end, that changing their Hearts, they might lay aſide one Part of the Sacrifice, and retain another; that ſo they might be the ſame Beaſts which they were wont to offer, but that offering them to God, and not to Idols; they might no longer be the ſame Sacrifices. This it behoves your Affection to communicate to our aforeſaid Brother, that he being there preſent, may conſider, how he is to order all things. God preſerve you in ſafety, moſt beloved Son. Given the thirteenth Day of the Kalends of* June, *in*

the

the 19th *Year of the Reign of our Lord, the moſt pious Emperor,* Mauritius Tiberius, *the* 18th *Year after the Conſulſhip of our ſaid Lord. The fourth Indiction.*

CHAP. XXXI.

Pope Gregory, *by Letter, exhorts* Auguſtin *not to glory in his Miracles.*

AT which Time he alſo ſent *Auguſtin* a Letter concerning the Miracles that he had heard had been wrought by him; wherein he admoniſhes him not to incur the Danger of being puff'd up by the Number of them; In theſe Words.

I know, moſt loving Brother, that Almighty God, by means of your Affection, ſhows great Miracles in the Nation, which he would have choſen. Wherefore it is neceſſary, that you rejoice with Fear, and be apprehenſive in rejoycing, on account of the ſame Heavenly Gift; viz. *that you rejoyce becauſe the Souls of the* Engliſh *are by outward Miracles drawn to inward Grace*; *but that you fear, leſt amidſt the Wonders that are wrought, the weak Mind may be puff'd up in its own Preſumption, and as it is without rais'd to Honour, it may thence inwardly fall by Vainglory. For we muſt call to mind, that the Diſciples returning with Joy after Preaching, and ſaying to their Heavonly Maſter,* Lord, in thy Name, even the Devils

Devils are ſubject to us; *were preſently told,* Do not rejoyce on this Account, but rather rejoice for that your Names are written in Heaven. *For they had plac'd their Thoughts on private and temporal Joy, who rejoic'd in Miracles; but they are recall'd from the private to the publick, and from the temporal to the eternal Joy, to whom it is ſaid,* Rejoice for this, becauſe your Names are written in Heaven. *For all the Elect do not work Miracles, and yet the Names of them all are written in Heaven. For the Joy of the Diſciples is not to be in Truth, any farther than for that good, which is common to them with all Men, and in which they have no End of their Joy. It remains therefore, moſt dear Brother, that amidſt thoſe Things, which through the working of our Lord you outwardly perform, you always inwardly ſtrictly judge yourſelf, and ſharply underſtand both what you are yourſelf, and how much Grace is in that ſame Nation, for the Converſion of which you have alſo receiv'd the Gift of working Miracles. And if you remember that you have at any time offended our Creator, either by Word or Deed, that you always call that to mind, to the end, that the Remembrance of your Guilt may cruſh the Vanity riſing in your Heart. And whatſoever you ſhall or have receiv'd in relation to working Miracles, that you repute the ſame, not as confer'd on you, but on thoſe for whoſe Salvation it has been given you.*

Chap. XXXII.

That Pope Gregory *ſent Letters and Preſents to King* Ethelbert.

THE ſame Holy Pope *Gregory* at the ſame time, ſent likewiſe a Letter to King *Ethelbert*, as alſo many Preſents of ſeveral ſorts; being deſirous to glorify the King with Temporal Honours, at the ſame time that he rejoyc'd, that through his Labour and Induſtry he had attain'd the Knowledge of the Heavenly Glory. The Copy of the ſaid Letter is this.

TO *the moſt glorious Lord, and his moſt excellent Son,* Ethelbert, *King of the* Engliſh, *Biſhop* Gregory. *To this end, Almighty God advances all good Men to the Government of Nations, that he may by their means beſtow the Gifts of his Mercy on all thoſe over whom they are plac'd. This we know to have been done in the* Engliſh *Nation; over whom your Glory was therefore plac'd, that by means of the Goods which are granted to you, the heavenly Benefits might alſo be conferr'd on the Nation that is ſubject to you. Therefore, (glorious Son,) do you carefully preſerve the Grace you have receiv'd from the Divine Goodneſs, and haſten to promote the Chriſtian Faith you have embrac'd among the People under your Subjection; multiply the Zeal of your Uprightneſs in their Converſion;*

verſion; ſuppreſs the Worſhip of Idols; overthrow the Structures of Temples; edify the Manners of your Subjects by much Cleanneſs of Life, exhorting, terrifying, ſoothing, correcting, and giving Examples of good Works; that you may find him your Rewarder in Heaven, whoſe Name and Knowledge you ſhall ſpread abroad upon Earth. For he alſo will render the Fame of your Honour more glorious to Poſterity, whoſe Honour you ſeek and maintain among the Nations. For ſo Conſtantin, once the moſt pious Emperor, recovering the Roman Commonwealth from the perverſe Worſhip of Idols, ſubjected the ſame with himſelf to Almighty God, our Lord JESUS CHRIST, and was himſelf with the People under his Subjection entirely converted to him. Whence it follow'd, that his Praiſes tranſcended the Fame of the former Princes; and he as much excell'd his Predeceſſors in Renown, as he did in good Works. Now, therefore let your Glory haſten to infuſe into the Kings and People that are ſubject to you, the Knowledge of one God, Father, Son, and Holy Ghoſt; that you may both ſurpaſs the ancient Kings of your Nation in Praiſe and Merit, and become by ſo much the more ſecure againſt your own Sins before the dreadful Judgment of Almighty God, as you ſhall wipe away the Sins of others in your Subjects. Willingly hear, devoutly perform, and ſtudiouſly retain in your Memory, whatſoever you ſhall be adviſ'd by our moſt Reverend Brother, Biſhop Auguſtin, who is inſtructed in the Monaſtical Rule, full of the Knowledge of the Holy Scripture, and by the help of God endu'd with good Works; for if you give ear to him in what he ſpeaks for Almighty God, the ſame Almighty God will the ſooner hear him praying for you. But if (which God avert,) you ſlight

his Words, how ſhall Almighty God hear him in your behalf, whom you neglect to hear for God. Unite your ſelf, therefore, to him with all your Mind in the Fervor of Faith, and to his Endeavours, through the Aſſiſtance of that Virtue which the Divinity affords you, that he may make you Partaker of his Kingdom, whoſe Faith you cauſe to be receiv'd and maintain'd in your Kingdom. Beſides, we would have your Glory know, that as we find in the Holy Scripture from the Words of the Almighty Lord, the End of this preſent World is now near, and the Kingdom of the Saints is to come, which can never terminate in any End. But as the ſame End of the World approaches, many Things are at hand which were not before; viz. *Changes of Air, and Terrors from Heaven, and Tempeſts out of the Order of Seaſons, Wars, Famines, Plagues, Earthquakes in ſeveral Places, all which Things will not nevertheleſs happen in our Days, but all will follow after our Days. If you therefore find any of theſe Things to happen in your Country, let not your Mind be any way diſturb'd; for theſe Signs of the End of the World are ſent before for this Reaſon, that we may be ſollicitous for our Souls, ſuſpicious of the Hour of Death, and may be found prepar'd for the Judge with good Actions. Thus much (glorious Son,) I have ſaid in few Words, to the End that when the Chriſtian Faith ſhall increaſe in your Kingdom, our Diſcourſe to you may alſo be more copious, and we may be pleas'd to ſay the more, by how much the Joys for the Converſion of your Nation are multiply'd in our Mind. I have ſent ſome ſmall Preſents, which will not ſeem inconſiderable, when receiv'd by you from the Bleſſing of the Holy Apoſtle* Peter. *Almighty God, therefore perfect in you his Grace,*

which

which he has begun, and prolong your Life here through a Courſe of many Years, and after a long Time receive you into the Congregation of the Heavenly Country. The ſuperior Grace preſerve your Excellency in Safety. Given the tenth Day of the Kalends of July, *in the* 19th *Year of the Reign of the moſt pious Emperor,* Mauritius Tiberius, *the* 18th *Year after his Conſulſhip. The fourth Indiction.*

Chap. XXXIII.

That Auguſtin *repair'd the Church of our Saviour, and built the Monaſtery of St.* Peter, *the Apoſtle, and of* Peter *the firſt Abbat of the ſame.*

Auguſtin having his Epiſcopal See granted him in the Regal City, as has been ſaid, and being ſupported by the King, recover'd therein a Church, which he was inform'd had been built by the ancient faithful *Romans*, and conſecrated it in the Name of our Holy Saviour, God and Lord Jesus Christ, and there eſtabliſh'd the Dwelling for himſelf and his Succeſſors. He alſo built a [a] Monaſtery, not far from the City to the Eaſtward, in which by his Advice, *Ethelbert*, from the Foundation erected the Church of the bleſſed Apoſtles, *Peter* and *Paul*, and enrich'd it with ſeveral Donations; wherein the Bodies of the ſame *Auguſtin*, and of all the Biſhops

[a] *St.* Auguſtin's *near* Canterbury.

of *Canterbury*, and of the Kings of *Kent*, might be bury'd. However, *Auguſtin* himſelf did not conſecrate that Church, but *Laurence*, his Succeſſor. But the firſt Abbat of that Monaſtery was the Prieſt *Peter*, who being ſent Embaſſador into *France*, was drowned in a Bay of the Sea, which is call'd, *Ambleat*, and obſcurely bury'd by the Inhabitants of the Place; but Almighty God, to ſhow how deſerving a Man he was, caus'd a Light to be ſeen over his Grave every Night, till the Neighbours, who ſaw it, reflecting that he had been an holy Man that was bury'd there, enquiring who, and from whence he was, carried away the Body, and interr'd it in the Church, in the City of *Boulogn*, with the Honour due to ſo great a Perſon.

CHAP. XXXIV.

How Ethelfrid, *King of the* Northumbrians, *having vanquiſh'd the Nations of the* Scots, *expell'd them the Borders of the* Engliſh.

AT this Time *Ethelfrid*, a moſt worthy King, and ambitious of Honour, govern'd the Kingdom of the *Northumbrians*, and above all the great Men of the *Engliſh* ravag'd the Nation of the *Britons*; inſomuch that he might be compar'd to *Saul*, once King of the *Iſraelitiſh* Nation, excepting only this, that

that he was ignorant of the Divine Religion. For no Commander, no King, made more of their Lands Tributary to the *Engliſh*, or inhabited by them, having either utterly deſtroy'd or ſubdu'd the Natives. To whom might juſtly be apply'd the Saying of the Patriarch, bleſſing his Son in the Perſon of *Saul*, *Benjamin ſhall ravin as a Wolf; in the Morning he ſhall devour the Prey, and at Night he ſhall divide the Spoil.* Hereupon, [a] *Edan*, King of the *Scots*, that inhabit *Britain*, being concern'd at his Succeſs, came againſt him with an immenſe and mighty Army, but fled, being vanquiſh'd by a few. For almoſt all his Army was ſlain in a famous Place, call'd [b] *Degſaſtan*, that is, *Degſe-Stone*. In which Battle alſo *Theobald*, Brother to *Ethelfrid*, was kill'd, with almoſt all the Forces he commanded. This War *Ethelfrid* put an End to in the Year [c] 603, after the Incarnation of our Lord, but the 11th of his Reign, which laſted twenty four Years: but the firſt Year of of the Reign of *Focas*, who then govern'd the *Roman* Empire. From that Time, no King of the *Scots* durſt come into *Britain* to make War on the Nation of the *Engliſh*, to this Day.

---

[a] *Call'd in the* Saxon Chronicle, Ægſan. Ægthan.

[b] *In the* Saxon Annals, Dæzrtane *and* Dæzran-rtane, *and by* Huntington, Degſaſtan, *now* Dauſton *in* Cumberland.

[c] Saxon Annal 606.

The End of the firſt Book.

THE Eccleſiaſtical Hiſtory OF THE *Engliſh Nation.*

BOOK II.

CHAP. I.

Of the Death of the bleſſed Pope Gregory.

AT this Time, that is, in the Year of our Lord's Incarnation 605, the bleſſed Pope *Gregory*, after having moſt gloriouſly govern'd the See of the *Roman* and Apoſtolick Church thirteen Years ſix Months and ten Days, dy'd and was tranſlated to the eternal See of the heavenly Kingdom. Of whom, in regard that he, by his Induſtry, converted our Nation, that is, the *Engliſh*, from the Power of *Satan* to the Faith of CHRIST, it behoves us to diſcourſe more

more at large in our *Eccleſiaſtical Hiſtory*, for him we may and ought rightly to call our Apoſtle; becauſe whereas he bore the Pontifical Power over all the World, and was plac'd over the Churches already reduc'd to the Faith of Truth, he made our Nation, till then given up to Idols, the Church of CHRIST, ſo that we may be allow'd to apply to him that Apoſtolical Work; for tho' he is not an Apoſtle to others, yet he is ſo to us; for we are the Seal of his Apoſtleſhip in our Lord. He was by Nation a *Roman*, Son to [a] *Gordian*, deducing his Race from Anceſtors, that were not only noble, but religious. And *Felix*, once Biſhop of the ſame Apoſtolical See, a Man of great Honour in CHRIST and his Church, was his Great Grandfather. Nor did he exerciſe the Nobility of Religion with leſs Virtue of Devotion than his Parents and Kindred. But that worldly Nobility which he ſeem'd to have, by the Help of the Divine Grace, he entirely apply'd to the gaining of the Honour of eternal Dignity; for ſoon quitting his ſecular Habit, he repair'd to a Monaſtery, wherein he began to behave himſelf with ſo much Grace of Perfection, that (as he was afterwards wont with Tears to teſtify) his Mind was above all tranſitory Things; that he deſpis'd all that is ſubject to change; that he us'd to think of nothing but what was heavenly; that whilſt detain'd by the Body, he by Contemplation broke through the Bonds of the Fleſh; and that he lov'd Death, which is a Trouble almoſt to

a *And his Mother* Sylvia, Saxon Ann.

to all Men, as the Entrance into Life, and the Reward of his Labours. This he ſaid of himſelf, not to boaſt of his Progreſs in Virtue, but rather to bewail the Decay, which, as he was wont to declare, he imagin'd he ſuſtain'd through the Paſtoral Care. In ſhort, one time in private, diſcourſing with *Peter*, his Deacon, after having enumerated the former Virtues of his Mind, he with Grief added, *But now on Account of the Paſtoral Care it is entangled with the Affairs of Laymen, and after ſo beautiful an Appearance of its Repoſe, is defil'd with the Duſt of Earthly Action. And after having diſſipated itſelf to condeſcend to many, when it deſires the inward Things, it certainly returns leſs qualify'd to them. I therefore conſider what I endure, I conſider what I have loſt, and when I behold that Loſs, what I bear, appears the more grievous.* This ſaid the Holy Man out of the great vehemency of his Humility. But it becomes us to believe that he had loſt nothing of his Monaſtical Perfection, on account of his Paſtoral Care, but rather that his Improvement was the more through the Labour of the Converſion of many, than it had been by the former Repoſe of his Converſation, and chiefly becauſe, whilſt exerciſing the Pontifical Function, he provided to have his Houſe made a Monaſtery. And when firſt drawn from the Monaſtery, ordain'd to the Miniſtry of the Altar, and ſent Legate to *Conſtantinople* from the See Apoſtolick, tho' he convers'd in the Palace, yet he intermitted not his former heavenly Life; for ſome of the Brethren of his Monaſtery, having out of Brotherly Charity follow'd him to the Royal City, he entertain'd them as

a De-

a Defence of regular Obſervance; *viz.* that at all Times by their Example, as he writes himſelf, he might be held faſt to the calm Shore of Prayer, as it were with the Cable of an Anchor, whilſt toſs'd up and down by the continual Waves of worldly Affairs; and daily among them by the Intercourſe of ſtudious Reading ſtrengthen his Mind ſhaken with Temporal Actions. By their Company he was not only guarded againſt Earthly Aſſaults, but more and more inflam'd in the Exerciſes of the Heavenly Life. For they perſuaded him to give a myſtical Expoſition of the Book of Holy *Job*, which is involv'd in great Obſcurity; nor could he refuſe to undertake that Work, which Brotherly Affection impos'd on him for the future Benefit of many; but in a wonderful Manner, by five and thirty Books of Expoſition, taught how that ſame Book is to be underſtood literally; how to be referr'd to the Myſteries of CHRIST and the Church; in what ſenſe to be adapted to every one of the Faithful. The which Work he began, when Legat in the Royal City; but finiſh'd it at *Rome* after being made Pope. Whilſt he was in the Royal City, he, by the Aſſiſtance of the Grace of the Catholick Truth, in its firſt Riſe cruſh'd an Hereſy newly ſtarted, concerning the State of our Reſurrection. For * *Eutycius*, Biſhop of that City, taught, that our Body, in that Glory of Reſurrection, would be impalpable, and more ſubtile than the Wind and Air. Which he hearing, prov'd by force of Truth, and by the Inſtance of the Reſurrection of our Lord, that this Doctrine was every way oppoſite to the Chriſtian Faith. For

* *Eutyches.*

the

the Catholick Faith is, that our Body ſublim'd in that Glory of Immortality, is indeed ſubtile by the Effect of the Spiritual Power, but paſſpable by the Reality of Nature, according to the Example of our Lord's Body, of which when riſen from the Dead, he himſelf ſays to his Diſciples, *Handle me and ſee, for a Spirit hath not Fleſh and Bones, as ye ſee me have.* In aſſerting of which Faith, the venerable Father *Gregory*, ſo earneſtly labour'd againſt the ſprouting Hereſy, and by the Aſſiſtance of the moſt pious Emperor, *Tiberius Conſtantin*, ſo fully ſuppreſs'd it, that none has been ſince found to revive it. He likewiſe compos'd another notable Book, which is call'd *Paſtoral*, wherein he manifeſtly ſhow'd, what ſort of Perſon ought to be preferr'd to govern the Church; how ſuch Rulers ought to live; with how much Diſcretion to inſtruct every one of their Hearers, and how ſeriouſly daily to reflect on their own Frailty. He alſo writ forty Homilies on the Goſpel, which he equally divided into two Volumes; and compos'd four Books of Dialogues, into which, at the Requeſt of *Peter*, his Deacon, he collected the Miracles of the Saints, whom he either knew, or had heard to be moſt renowned in *Italy*, for an Example to Poſterity to lead their Lives; to the end that, as in his Books of Expoſitions, what Virtues ought to be labour'd for, ſo by deſcribing the Miracles of Saints, he might make known the Glory of thoſe Virtues. He further, in twenty two Homilies, diſcover'd how great Light there is couch'd in the firſt and laſt Parts of the Prophet *Ezekiel*, which ſeem'd the moſt obſcure. Beſides the Book of Anſwers, which

Luke 24. 39.

he

he writ to the Queſtions of *Auguſtin*, the firſt Biſhop of the *Engliſh* Nation, as we have ſhown above, inſerting all the ſame Book in this Hiſtory; and beſides the little Synodical Book, which moſt uſeful Work he compos'd with the Biſhops of *Italy*, of the neceſſary Cauſes of the Church; and familiar Letters to ſome Perſons. And it is the more wonderful, that he could write ſo many and ſuch large Volumes, in regard that almoſt all the Time of his Youth, to uſe his own Words, he was often tormented with Pains in his Bowels, and hourly diſpirited with the Weakneſs of his Stomach, being under a continual Hectick Fever. But whereas at the ſame time he carefully ponder'd, that, as the Scripture teſtifies, *Every Son that is receiv'd is ſcourg'd*, the more he labour'd and was depreſs'd under thoſe preſent Evils, the more he aſſur'd himſelf of his eternal Salvation. Thus much is ſaid of his immortal Genius, which could not be reſtrain'd by ſo great bodily Pains; for other Popes apply'd themſelves to building, or adorning of Churches with Gold and Silver, but this was entirely intent upon gaining of Souls. Whatſoever Mony he had, he diligently took care to diſtribute and give to the Poor, that *his Righteouſneſs might endure for ever, and his Horn be exalted with Honour*; ſo that that of bleſſed *Job* might be truly ſaid of him, *When the Ear heard me, then it bleſſed me; and when the Eye ſaw me, it gave Witneſs to me: Becauſe I deliver'd the Poor that cried, and the Fatherleſs, and him that had none to help him. The Bleſſing of him that was ready to periſh, came upon me; and I cauſed the Widow's Heart to ſing for joy. I put on Righteouſneſs, and* Pſal. 112. 9. Job 29. 11.

it

it clothed me; my Judgment was as a Robe and a Diadem. I was the Eye to the Blind, and Feet was I to the Lame. I was Father to the Poor; and the Cauſe which I knew not, I ſearched out. And I brake the Jaws of the Wicked, and pluckt the Job 31. 16. *Spoil out of his Teeth.* And a little after. *If I have withheld,* ſays he, *the Poor from their Deſire; or have cauſed the Eye of the Widow to fail; Or have eaten my Morſel myſelf alone, and the Fatherleſs hath not eaten thereof. For of my Youth Compaſſion grew up with me, and from my Mothers Womb it came forth with me.* To the Work of whoſe Piety and Righteouſneſs this alſo appertains, that withdrawing our Nation, by the Preachers he ſent hither from the Teeth of the old Enemy, he made it Partaker of eternal Liberty; in whoſe Faith and Salvation rejoycing, and worthily commending the ſame, he in his Expoſition on Holy *Job*, ſays, *Behold a Tongue of* Britain, *which only knew how to utter barbarous Language, has long ſince begun to reſound the* Hebrew, *Hallelujah. Behold the once ſwelling Ocean now ſerves proſtrate at the Feet of the Saints; and its barbarous Motions, which Earthly Princes could not ſubdue with the Sword, are now through the Fear of God bound by the Mouths of Prieſts with ſimple Words; and he that ſtood not in Awe of Infidel fighting Troops, now fears the faithful Tongues of the Humble. For by reaſon that the Virtue of the Divine Knowledge is infus'd into it by Precepts, Heavenly Words and conſpicuous Miracles, it is curb'd by the dread of the ſame Divinity, ſo as to fear to act wickedly, and bends all its Deſires to arrive at the eternal Glory.* In which Words Holy *Gregory* declares this alſo, that St. *Auguſtin* and his Compani-

ons

ons brought the Nation of the *Engliſh* to receive the Truth, not only by the preaching of Words, but alſo by ſhowing of Heavenly Signs. The Holy Pope *Gregory*, among other Things, caus'd Maſſes to be celebrated in the Churches of the Bleſſed Apoſtles, *Peter* and *Paul* over their Bodies. And in the Celebration of Maſſes he added three Words full of the greateſt Perfection. *And diſpoſe our Days in thy Peace, and preſerve us from eternal Damnation, and rank us in the Number of thy Elect, through* CHRIST, *our Lord.*

He govern'd the Church in the Days of the Emperors, *Mauritius* and *Focas*; but paſſing out of this Life in the ſecond Year of the ſame *Focas*, he went to the true Life that is in Heaven. His Body was bury'd in the Church of St. *Peter* the Apoſtle, before the Sacriſty, on the fourth Day of the Ides of *March*; to riſe one Day in the ſame Body in Glory with the reſt of the Holy Paſtors of the Church. On his Tomb was written this Epitaph.

Suſcipe terra tuo corpus de corpore ſumptum,
Reddere quod valeas vivificante Deo.
Spiritus aſtra petit, lethi nil jura nocebunt,
Cui vitæ alterius mors magis ipſa via eſt.
Pontificis ſummi hoc clauduntur membra ſepulchro,
Qui innumeris ſemper vivit ubique bonis.
Eſuriem dapibus ſuperavit, frigora veſte, Eſuriem pauperum
Atque animas monitis texit ab hoſte ſacris.
Implebatque actu, quicquid ſermone docebat,
Eſſet ut exemplum, myſtica verba loquens.
Ad Chriſtum Anglos convertit pietate magiſtra,
Acquirens fidei agmina gente nova.

Hic labor, hoc ſtudium, hæc tibi cura, hoc paſtor agebas
Ut Domino offerres plurima lucra gregis.
* Epiſcopus. *Hiſque Dei * Conſul factus, lætare triumphis,*
Nam mercedem operum jam ſine fine tenes.

In *Engliſh*, thus:

Earth take that Body which at firſt you gave,
Till God again ſhall raiſe it from the Grave.
His Soul amidſt the Stars finds heavenly Day,
In vain the Gates of Night can make eſſay
On him whoſe Death but leads to Life the way.
To this dark Tomb this Prelate, tho' decreed,
Lives in all Places by his pious Deed.
Before his bounteous Board pale Hunger fled,
To warm the Poor he fleecy Garments ſpread,
And to ſecure their Souls from Satan's Power,
He taught by ſacred Precepts every Hour.
Nor only taught; but firſt the Example led,
Liv'd o'er his Rules, and acted what he ſaid.
To *Engliſh Saxons* Chriſtian Truth he taught,
And a believing Flock to Heaven he brought.
This was thy Work and Study, this thy Care,
Offerings to thy Redeemer to prepare.
For theſe to heavenly Honours rais'd on high,
Where thy Reward of Labours ne'er ſhall dye.

Nor is the Account of St. *Gregory*, continu'd down to us by the Tradition of our Anceſtors, to be paſs'd by in Silence, in relation to what put him in mind of taking ſuch Care of the Salvation of our Nation. It is reported, that Merchants lately arriving, when on a certain Day, many Things were to be ſold in the Market-Place, Abundance of People reſorted thither to buy, and *Gregory* himſelf with the reſt, where, among other Things, Boys were ſet

ſet to Sale, their Bodies white, their Countenances beautiful, and their Hair very fine. Having view'd them, he ask'd, as is ſaid, from what Country or Nation they were brought; and was told, that from the Iſland of *Britain*, whoſe Inhabitants were of ſuch a Preſence. He again enquir'd, whether thoſe Iſlanders were Chriſtians, or ſtill involv'd in the Errors of Paganiſm; and was inform'd that they were Pagans. Then fetching deep Sighs from the bottom of his Heart; *Alas! what Pity*, ſaid he, *that the Author of Darkneſs is poſſeſs'd of Men of ſuch fair Countenances; and that being remarkable for ſuch graceful Aſpects, their Minds ſhould be void of inward Grace.* He therefore again ask'd, what was the Name of that Nation; and was anſwer'd, that they were call'd, *Angles*. *Right*, ſaid he, *for they have an Angelical Face, and it becomes ſuch to be Coheirs with the Angels in Heaven. What is the Name*, proceeded he, *of the Province from which they are brought.* It was reply'd, that the Natives of that Province were call'd, *Deiri*. Truly, *Deiri*, ſaid he, *withdrawn from Wrath, and call'd to the Mercy of* CHRIST. *How is the King of that Province call'd?* They told him his Name was *Elle*, and he alluding to the Name, ſaid, *Hallelujah, the Praiſe of God the Creator, muſt be ſung in thoſe Parts.* Then repairing to the [a] Biſhop of the *Roman* and Apoſtolical See, (for he was not himſelf then made Pope,) he intreated him to ſend ſome Miniſters of the Word into *Britain* to the Nation of the *Engliſh*, by whom it might be converted to CHRIST; de-

Latin, *De ira eruti.*

I

[a] *Pope* Benedict.

declaring himſelf ready to undertake that Work, by the Aſſiſtance of God, if the Apoſtolical Pope ſhould think fit to have it ſo done. The which not being then able to perform, becauſe, tho' the Pope was willing to grant his Requeſt, yet the Citizens of *Rome* could not be brought to conſent, that ſo noble, ſo renowned, and ſo learned a Man ſhould depart the City; as ſoon as he was himſelf made Pope, he perfected the long deſir'd Work, ſending other Preachers, but himſelf by his Prayers and Exhortations aſſiſting the Preaching, that it might be fruitful. This, as we have receiv'd it from the Ancients, we have thought fit to inſert into our *Eccleſiaſtical Hiſtory*.

CHAP. II.

How Auguſtin *admoniſh'd the Biſhops of the* Britons, *for Catholick Peace and Unity, and to that Effect wrought an heavenly Miracle in their Preſence, and the Vengeance that purſu'd them for their Contempt.*

IN the mean Time *Auguſtin*, with the Aſſiſtance of King *Ethelbert*, drew together to confer with him the Biſhops, or Doctors of the next Province of the *Britons*, at a Place which

which is to this Day call'd, [a] *Auguſtin's Ac.* that is, *Auguſtin's Oak*, on the Borders of * *Wiccii* and *Weſt-Saxons*; and began by Brotherly Admonitions to perſuade them, that preſerving Catholick Unity with him, they ſhould undertake the common Labour of Preaching the Goſpel to the *Gentils*. For they did not keep *Eaſter-Sunday* at the proper Time, but from the fourteenth to the twentieth Day; the which Computation is contain'd in a Revolution of eighty four Years. Beſides, they did ſeveral other Things which were againſt the Unity of the Church. They, after a long Diſputation, not complying with the Intreaties, Exhortations, or Rebukes of *Auguſtin* and his Companions; but preferring their Traditions before all the Churches in the World, which in CHRIST agree among themſelves, the Holy Father *Auguſtin* put an End to this troubleſome and tedious Contention, ſaying, *Let us beg of God, who cauſes thoſe who are of one Mind to live in his Father's Houſe, that he will vouchſafe by his Heavenly Tokens, to declare to us, which Tradition is to be follow'd; by which means we are to haſten to the Entrance of his Kingdom. Let ſome infirm Perſon be brought, and let the Faith and Practice of thoſe by whoſe Prayers he ſhall be heal'd. be look'd upon as acceptable to God, and to be follow'd by all.* The adverſe Party unwillingly conſenting, a blind

* *Worceſterſhire.*

[a] By Spelman *call'd* Auſtrick *in* Worceſterſhire, *but falſly, this Village being formerly call'd* Auſtrick; *but* Dr. Smith *conceives it to have been* ſub dio, *at ſome Oak, according to the ancient Cuſtom, for the Advantage of Recourſe.*

Man of the *Engliſh* Race was brought, who having been preſented to the Prieſts of the *Britons*, and finding no Benefit or Cure by their Miniſtry; at length, *Auguſtin*, compell'd by real Neceſſity, bow'd his Knees to the Father of our Lord JESUS CHRIST, praying that the loſt Sight might be reſtor'd to the blind Man, and by the corporeal Enlightening of one Man, the Splendor of Spiritual Grace might be kindled in the Hearts of many of the Faithful. Immediately the blind Man receiv'd Sight, and *Auguſtin* was by all declar'd the Preacher of the ſovereign Light. The *Britons* then confeſs'd they were ſenſible, that it was the true Way of Righteouſneſs which *Auguſtin* taught; but that they could not depart from their ancient Cuſtoms without the Conſent and Leave of their People. They therefore deſir'd, that a ſecond Synod might be appointed, at which more of their Number would be preſent. This being decreed, there came (as is aſſerted) [b] ſeven Biſhops of the *Britons*, and many moſt Learned Men, particularly from their moſt noble Monaſtery, which in the *Engliſh* Tongue is call'd, [c] *Bancornaburg*, over which

---

[b] *Said by ſome Writers to be the Biſhops of* Lhandau, *or* Tau. *St.* Aſaph, *or* Lhan Elwi, *St.* Patern *in* Cardiganſhire, Bangor, Cheſter, Hen. *or* Hereford, Wiccior, *or* Worceſter, *Some think the Metropol. Biſhop of* Caerlegeon, *or* Weſtcheſter. *was likewiſe there.* *Dr.* Smith.

[c] *The ancient* Bonium *of* Antoninus, *it was afterwards call'd*, Bancornabypiꝯ *and* Bonchor, *from the Choir ſays* Cambden, *now* Bangor, Is-Coed, *or* Is-y-Coed, *i. e. under a Wood, to diſtinguiſh it from the* Bangor *in* Caernarvonſhire, *it was likewiſe call'd* Bangor Monachorum. *It is in*

which the Abbat *Dinooth* is ſaid to have preſided at that Time. They that were to go to the aforeſaid Council, repair'd firſt to a certain holy and diſcreet Man, who was wont to lead an eremitical Life among them, adviſing with him, whether they ought, at the Preaching of *Auguſtin*, to forſake their Traditions. He anſwer'd, *If he is a Man of God, follow him. How ſhall we know that*, ſaid they. He reply'd, *Our Lord ſaith*, Take my Yoke upon you, and learn of me, for I am meek and lowly in Heart. *If therefore, that* Auguſtin *is meek and lowly of Heart, it is to be believe'd that he has taken upon him the Yoke of* CHRIST, *and offers the ſame to you to take upon you. But if he is ſtern and haughty, it appears that he is not of God, nor are we to regard his Words.* They inſiſted again, *And how ſhall we diſcern even this? Do you contrive*, ſaid the Anchorite, Matt. 11. 29.

in Flintſhire, *not far from* Weſtcheſter, Leland *ſays it ſtands in a Valley. The Manuſcript of Mr.* Robert Vaughan *of* Henguert *tells us, that both Town and Monaſtery have felt the ſevere Injuries of Time, that there is ſcarce now any of them remaining, there being only a ſmall Village of that Name, and no Footſteps of the old City; except the Ruins of the two Principal Gates,* Porth Kleis *and* Porth Wgan, *the former looking towards* England, *and the latter towards* Wales, *and about a Mile diſtant from each other, from whence may be conjectur'd the length of the City, the River* Dee *runs through the midſt of it. The old* Britiſh *Triades tell us, that in the* Britiſh *Times, there were in the Monaſtery* 2400 *Monks, who in their turns,* viz. (100 *in every Hour of the* 24.) *read Prayers, and ſung Pſalms continually. See* Gibſon's Annotations *to* Cambden's Britannia, Flintſhire. William *of* Malmsbury *mentions in his Time many ruin'd Churches, and vaſt Heaps of Rubbiſh, and Windings, Paſſages and Gateways.*

that he firſt arrive with his Company at the Place where the Synod is to be held, and if at your Approach he ſhall riſe up to you, hear him ſubmiſſively, being aſſur'd that he is the Servant of CHRIST; *but if he ſhall deſpiſe you, and not riſe up to you, whereas you are more in Number; let him alſo be deſpis'd by you.* They did as he directed, and it hapned, that when they came, *Auguſtin* was ſitting on a Chair; which they obſerving, were in a Paſſion, and charging him with Pride, endeavour'd to contradict all he ſaid. He ſaid to them, *You act in many Particulars contrary to ours, or rather the Cuſtom of the Univerſal Church, and yet, if you will comply with me in theſe three Points,* viz. *to keep* Eaſter *at the due Time; to adminiſter Baptiſm, by which we are again born to God, according to the Cuſtom of the Holy* Roman *and Apoſtolick Church, and jointly with us to preach the Word of God to the* Engliſh *Nation, we will readily tolerate all the other things you do, tho' contrary to our Cuſtoms.* They anſwer'd they would do none of thoſe Things, nor receive him as their Archbiſhop. Alledging among themſelves, that if he would now riſe up to us, how much more will he contemn us, as of no Worth, if we ſhall begin to be under his Subjection. To whom the Man of God, *Auguſtin* is ſaid, in a threatning manner, to have foretold, that in caſe they would not join in Unity with their Brethren, they ſhould be warr'd upon by their Enemies; and, if they would not preach the Way of Life to the *Engliſh* Nation, they ſhould at their Hands undergo the Vengeance of Death. All which, through the Diſpenſation of the Divine Judgment, fell out exactly, as he

he had predicted. The moſt warlike King of the *Angles*, *Ethelfrid*, having rais'd a mighty Army, made a very great Slaughter of that perfidious Nation, at the City of *Legions*, which by the *Engliſh* is call'd * *Legaceſter*, but by the *Britons* more rightly [d] *Carlegion*. When being about to give Battle, he obſerv'd their Prieſts, who were come together to offer up their Prayers to God for the fighting Soldiers, ſtanding apart in a Place of more Safety; he enquir'd who they were, or what they came together to do in that Place? Moſt of them were of the Monaſtery of *Bangor*, in which it is reported, there was ſo great a Number of Monks, that the Monaſtery being divided into ſeven Parts with the Rulers over each, none of thoſe Parts contain'd leſs than three Hundred Men, who were all wont to live by their Labour. Many of theſe having obſerv'd a Faſt of three Days, reſorted among others to pray at the aforeſaid Battle, having one *Brocmal* appointed for their Protector, who whilſt they were intent upon their Prayers, ſhould defend them againſt the Swords of the Barbarians. King *Ethelfrid* being inform'd of the Occaſion of their coming, ſaid, *If then they cry to their God againſt us, in truth, tho' they do not bear Arms,*

* Cheſter.

[d] *This* Bede *calls the City of Legions, and not without Juſtice, if we examine what the great Mr.* Cambden *has ſaid, of its taking its Name from the* 20th *Legion, call'd* Victrix, *as he proves from the Inſcription upon ſome Coins there found; which ſee diſputed by his Annotator, it was call'd by the* Saxons, Legeaceſtep. *And in the* Saxon Annal, Legep-cieſtepe *and* Legaceſtpe, now Weſtcheſter.

yet they fight againſt us, who oppoſe us by their Imprecations. He therefore commanded them to be the firſt attack'd, and thus he deſtroy'd the reſt of the impious Army, not without conſiderable Loſs of his own Forces. About [e] twelve Hundred of thoſe that came to pray, are ſaid to have been kill'd in that Fight, and only fifty to have eſcap'd by Flight. *Brocmail* turning his Back with his Men, at the firſt Approach of the Enemy, left thoſe whom he ought to have defended, unarm'd, and expos'd to the Enemies Swords. Thus was fulfill'd the Prediction of the Holy Biſhop *Auguſtin*, tho' he himſelf had been long before taken up [f] into

---

[e] *To which agrees* Flor. *and* Weſt. *but the* Saxon Annals *mention but two Hundred, and therefore, I wonder Biſhop* Gibſon *(in his Notes on* Cambden,*) ſhould be ſurpriz'd at Mr.* Hearn's *reducing them (in the Life of King* Ælfred,*) to that Number, and imagine it was by his own Authority.*

[f] *It is neceſſary to obſerve that ſome who would throw the* Odium *of this Murder upon* Auguſtin's *Curſe, aſſert this Paſſage to have been added to* Bede *ſome Years after his Death, and it is certain the Royal Paraphraſer has made no mention of his Death. Mr.* Whelock *and Dr.* Smith *aſſert it to be in all the ancient* Latin *Manuſcripts they had ſeen. The Time of this Battle is plac'd by the* Saxon Annals, *in 607. Biſhop* Goodwin *aſſerts his ſeeing an Inſtrument ſign'd by* Auguſtine *in 604. which Sir* Henry Spelman *proves ſpurious, no Inſtruments being us'd till 700. But the learned Mr.* Wharton *proves beyond Diſpute, St.* Auguſtin's *Death to be in 604, which was before this long, if we follow the* Saxon Annals, *which place it in 607, and very long before, if we follow Archbiſhop* Uſher's *and the* Ulſter Annals, *which place it in 613. to this we may add* Bede's *Authority, that Pope* Gregory *had Obiits ſaid over him in the Church at* Canterbury; *which plainly ſhows his Death to have been before that Pope's. And tho' we find him in the next Chapter conſecrating two Biſhops, this is frequent with* Bede *to go backwards, for the Series of every diſtinct Part of his Hiſtory; or to work through a Branch of it at once.*

to the Heavenly Kingdom, that thoſe perfidious Men might feel the Vengeance of temporal Death, becauſe they had deſpis'd the Counſel of eternal Salvation offer'd them.

Chap. III.

How St. Auguſtin *made* Mellitus *and* Juſtus, *Biſhops; and of his Death.*

IN the Year of the Incarnation of our Lord, 604. *Auguſtin*, Archbiſhop of *Britain*, ordain'd two Biſhops, *viz. Mellitus* and *Juſtus*; *Mellitus* to preach to the Province of the *Eaſt-Saxons*, who are divided from *Kent* by the River *Thames*, and Border on the Eaſt Sea, whoſe Metropolis is the City of *London*, ſeated on the Bank of the aforeſaid River, and the Mart of many Nations reſorting to it by Sea and Land. Over which Nation at that Time, *Seberht*, Nephew to *Ethelbert*, by his Siſter *Ricula*, reign'd, tho' under Subjection to *Ethelbert*, who, as has been ſaid above, had Command over all the Nations of the *Engliſh*, as far as the River *Humber*. But when this Province alſo receiv'd the Word of Truth, by the Preaching of *Mellitus*, King *Ethelbert* built the Church of St. *Paul*, in the City of *London*, where he and his Succeſſors ſhould have their Epiſcopal See. As for *Juſtus*, *Auguſtin* ordain'd him Biſhop in *Kent*, at the City there, which

the

Rocheſter. the *Engliſh* Nation nam'd [a] *Roſeceſtre*, from one that was formerly the chief Man of it, call'd [b] *Roſ.* It is almoſt 24 Miles diſtant from the City of *Canterbury* to the Weſtward, where King *Ethelbert* built the Church of St. *Andrew*, the Apoſtle, and beſtow'd many Gifts on the Biſhops of both thoſe Churches, as well as on that of *Canterbury*, adding Lands and Poſſeſſions for the uſe of thoſe who were with the Biſhops. The Beloved of God, Father [c] *Auguſtin* dy'd, and his Body was depoſited without, cloſe by the Church of the Apoſtles, *Peter* and *Paul*, above ſpoken of, by reaſon that the ſame was not yet finiſh'd, nor conſecrated, but as ſoon as it was [d] dedicated, the Body was brought in, and decently buried in the North Porch thereof; wherein alſo were interr'd the Bodies of all the ſucceeding Archbiſhops, except only two, that is, *Theodorus* and

---

[a] Durobrus--Durobrovis *and* Duroprovis, *in* Antonſinus's *Itinery*; *in* Bede Durobrevis, *and at the Decline of the* Roman *Empire, call'd by Contraction* Roibis, *to which was adjoin'd the* Saxon, Caeſtep, *and afterwards* Hpopecaeſtep, *in the* Saxon Annals, Hpofeſ-caeſtep, *now* Rocheſter.

[b] *This Derivation Mr.* Cambden *ſeems to doubt when he imagines it to be a Contraction, as before-mentioned; to which agree ſome Charters of that Church, but the Name in the* Saxon Annals *ſeems to intimate it as the Caſtle of one* Hrof, *as he is likewiſe call'd by* Bede, *and in* Engliſh, Rhoff. Harpsfield *ſays, that in his Time was a Family in* Kent *of that Name,* Hrof.

[c] *On the* 7th Kalend *of* June, *as appears by his Epitaph, and Decree of the Council of* Cloveſhoe. Spelm. Con. T. I. p. 250.

[d] *Which was in* 613. *and in that ſame Year he was there buried.*

and *Berthwald*, whoſe Bodies are within that Church, by reaſon that the aforeſaid Porch could contain no more. Almoſt in the midſt of this Church is an Altar dedicated in Honour of the bleſſed Pope *Gregory*, at which every *Saturday* their Service is ſolemnly perform'd by the Prieſt of that Place. On the [e] Tomb of the ſaid *Auguſtin* is written this [f] Epitaph.

Here reſts the Lord Auguſtin, *firſt Archbiſhop of* Canterbury, *who being formerly ſent hither by the Bleſſed* Gregory, *Biſhop of the City of* Rome, *and by God cooperating, ſupported with Miracles, reduc'd King* Ethelbert *and his Nation from the Worſhip of Idols to the Faith of* CHRIST, *and having ended the Days of his Office in Peace, dy'd the ſeventh Day of the Kalends of* June, *in the Reign of the ſame King.*

---

[e] Tho. Spott *by what Authority I know not, (ſuppoſe his own) has given us this Epitaph for genuine.*

Inclytus Anglorum præſul pius & decus altum
Hic *Auguſtinus* requieſcit corpore ſanctus.

[f] *This in* Bede *is likewiſe diſputed, from the Word Archbiſhop occurring in it, no ſuch Title being in the Weſtern Church at that Time. See Dr.* Stillingfleet Orig. Sac. p. 21, 22.

CHAP.

CHAP. IV.

How Laurence *and his Biſhops admoniſh'd the* Scots, *to obſerve the Unity of the Holy Church, and particularly in keeping of* Eaſter; *and how* Mellitus *went to* Rome.

Laurence [a] ſucceeded *Auguſtin* in the Biſhoprick, whom he had therefore ordain'd in his Life time, leſt upon his Death, the State of the Church as yet ſo unſettled, might begin to faulter, if it ſhould be deſtitute of a Paſtor, tho' but for one Hour. Wherein he alſo follow'd the Example of the firſt Paſtor of the Church, that is, of the moſt bleſſed Prince of the Apoſtles, *Peter*, who having founded the

[a] *The following Biſhops were theſe*, Laurentius, Mellitus, Juſtus, Honorius, Deusdedit *and* Theodoſius, *with this Inſcription in Marble*,

Septem ſunt angli Primates & Protopatres,
Septem Rectores ſeptem cœloque Triones,
Septem Ciſternæ vitæ ſeptemque lucernæ,
Et Septem palmæ Regni, ſeptemque coronæ,
Septem ſunt Stellæ quas hæc tenet Acracellæ.

Of England *Primates ſeven, and Patriarchs ſeven,*
Seven Governors, and ſeven Labourers in Heaven,
Seven Wells of endleſs Life, ſeven Candles light,
Seven Palms of this our Land, ſeven Diadems bright,
Seven ſhining Stars this vaulted Floor *contains.*

the Church of CHRIST at *Rome*, is ſaid to have conſecrated *Clement*, his Aſſiſtant in preaching the Goſpel, and at the ſame time his Succeſſor. *Laurence* being advanc'd to the Degree of an Archbiſhop, moſt indefatigably labour'd both by frequent Exhortations and Examples of Piety, to raiſe to the height of Perfection, the Foundations of the Church, which being nobly laid, he ſaw did ſtill advance. In ſhort, he not only took care of the new Church, collected among the *Engliſh*, but endeavour'd alſo to employ his Paſtoral Solicitude among the ancient Inhabitants of *Britain*, as alſo the *Scots*, who inhabit the Iſland of *Ireland*, which is next to *Britain*. For when he underſtood that the courſe of Life and Profeſſion of the *Scots* in their aforeſaid Country, as well as of the *Britons* in *Britain*, was not truly Eccleſiaſtical; eſpecially that they did not celebrate the Solemnity of *Eaſter* at the due Time, but thought that the Day of the Reſurrection of our Lord, was, as has been ſaid above, to be celebrated between the 14th and the 20th of the Moon; he writ jointly with his Fellow Biſhops, an Exhortatory Epiſtle, intreating and conjuring them to obſerve Unity of Peace, and Conformity with the Church of CHRIST ſpread throughout the World. The beginning of which Epiſtle here follows.

To the Lords our moſt dear Brothers the Biſhops or Abbats throughout all * Scotland, Laurence, Mellitus, *and* Juſtus, *Servants to the Servants of God. When the See Apoſtolick, according to its Cuſtom, as it does to all Parts of the World, ſent us to theſe Weſtern Parts to preach to the* Pagan Nations,

* *Ireland.*

Nations, and we happen'd to come into this Iſland, which is call'd Britain, *we reverenc'd both the* Britons *and* Scots *in great eſteem of Sanctity before we knew them, believing that they had proceeded according to the Cuſtom of the univerſal Church; but coming acquainted with the* Britons, *we thought the* Scots *had been better; but we have been inform'd by Biſhop* [b] Dagan, *coming into this aforeſaid Iſland, and the Abbat* Columban *in* France *that the* Scots *no way differ from the* Britons *in their Behaviour: For Beſhop* Dagan *coming to us, not only refus'd to eat with us, but even to take his Repaſt in the ſame Houſe where we were entertain'd.*

The ſame *Laurence* and his Fellow Biſhops writ a Letter to the Prieſts of the *Britons*, ſuitable to his Degree, by which he endeavour'd to confirm them in Catholick Unity; but what he gain'd by ſo doing the preſent Times ſtill declare.

About this Time *Mellitus*, Biſhop of *London*, came to *Rome*, to confer with the Apoſtolical Pope *Boniface*, about the neceſſary Affairs of the *Engliſh* Church. And the ſame moſt Reverend Pope aſſembling a Synod of the Biſhops of *Italy*, to preſcribe Orders for the Life and Peace of the Monks, *Mellitus* alſo ſat among them, in the eighth Year of the Reign of the Emperor *Focas*, the thirteenth Indiction, on the third Day of the Kalends of *March*, to the end that he alſo

[b] *Said to come from the Monaſtery of* Banchor, *in* Ireland, *to be Biſhop to the* Scots. Bale *ſays, he writ one Book of the* Britiſh *Churches.* Smith.

alſo by his Authority ſhould confirm ſuch things as ſhould be regularly decreed, and at his return into *Britain* might carry the ſame to the Churches of the *Engliſh*, to be preſcrib'd and obſerv'd; together with Letters which the ſame Pope directed to the beloved of God, Archbiſhop *Laurence*, and to all the Clergy; as likewiſe to King *Ethelbert* and the *Engliſh* Nation. This is *Boniface* IV. after Bleſſed *Gregory*, Biſhop of the City of *Rome*, who obtain'd of the Emperor *Focas*, that the Temple by the Ancients call'd *Pantheon*, as repreſenting all the Gods, ſhould be given to the Church of CHRIST. Wherein he, having turn'd out all the Filth, eſtabliſh'd a Church of the Holy Mother of God, and of all the Martyrs of CHRIST, to the end that a multitude of Devils being excluded, there might be a memorial of a multitude of Saints.

CHAP. V.

How, after the Death of the Kings Ethelbert *and* Seberht, *their Succeſſors reſtor'd Idolatry; for which reaſon both* Mellitus *and* Juſtus *departed out of* Britain.

IN the Year of our Lord's Incarnation 613, which is the 21ſt Year after *Auguſtin* and his Companions were ſent to preach to the *Engliſh* Nation, *Ethelbert* King of *Kent* having

moſt

moſt glorioufly govern'd his Temporal Kingdom 56 Years, enter'd into the eternal Joys of the Heavenly Kingdom. He was the third of the *Engliſh* Kings that had the Sovereignty of all the Southern Provinces that are divided from the Northern by the River *Humber*, and the Borders contiguous to the ſame; but the firſt of all that aſcended to the Heavenly Kingdom. The firſt that had the like Sovereignty was *Elli*, King of the *South Saxons*; the ſecond *Celin*, King of the *Weſt Saxons*, who, in their Language, is call'd *Ceaulin*; the third, as has been ſaid, *Ethelbert*, King of *Kent*; the fourth *Redwald*, King of the *Eaſt Angles*, who whilſt *Ethelbert* liv'd had been ſubſervient to him. The fifth *Edwin*, King of the Nation of the *Northumbrians*, that is, of thoſe who live on the North ſide of the River *Humber*, who, with great Power, commanded all the Nations, as well of *Engliſh* as *Britons* that inhabit *Britain*, excepting only the People of *Kent*, and reduc'd under the Dominion of the *Engliſh* the [a] *Mevanian* Iſlands of the *Britons*, lying between *Ireland* and *Britain*; the ſixth *Oſwald*, he alſo, the moſt Chriſtian King of the *Northumbrians*, had the ſame extent under his Command; the ſeventh *Oſwi*, Brother to the former, held the ſame Dominions for ſome time, and for the moſt part ſubdu'd and made Tributary the Nations of the *Picts* and *Scots*, which poſſeſs the Northern Parts of *Britain*: But of theſe hereafter.

King *Ethelbert* dy'd on the 24th Day of the Month of *February*, 21 Years after he had receiv'd the Faith, and was bury'd in St. *Martin's*

[a] *The Iſles of* Angleſey *and* Man.

tin's Porch within the Church of the Bleſſed Apoſtles, *Peter* and *Paul*, where alſo lies his Queen *Berhta*. Among other Benefits, he took care to confer for the Advantage of his Nation, he alſo, by the Advice of wiſe Perſons, appointed them the *Roman* Laws to be judg'd by. The which being written in the *Engliſh* Tongue, are ſtill kept and obſerv'd by them. Among which, he in the firſt Place ſet down, what Satisfaction he ſhould make who did ſteal any thing belonging to the Church, or the Biſhop, or the other Clergy, reſolving to give Protection to thoſe whom and whoſe Doctrine he had embrac'd.

This *Ethelbert* was the Son of *Irminric*, whoſe Father was *Octa*, and his Father *Oeric*, ſurnam'd *Oiſc*, from whom the Kings of *Kent* are wont to be call'd *Oiſcings*. His Father was *Hengiſt*, who being invited by *Vortigern*, firſt came into *Britain*, with his Son *Oiſa*, as has been ſaid above. But after the Death of *Ethelbert*, his Son *Eadbald* aſcending the Throne, prov'd very prejudicial to the new planted Church. For he had not only refus'd to embrace the Faith of CHRIST, but was alſo defil'd with ſuch a ſort of Fornication, as the Apoſtle teſtifies, was not heard of, even among the *Gentils*; for he kept his Father's Wife. By both which Crimes he gave occaſion to thoſe to return to their former Vomit, who under his Father, had either for Favour, or through Fear of the King, ſubmitted to the Laws of Faith and Chaſtity. Nor did the perfidious King eſcape without Heavenly Puniſhment and Correction; for he was troubled with frequent Fits of Madneſs, and

poſſeſs'd by an evil Spirit. This Storm of Confuſion was increas'd by the Death of *Sebert*, King of the *Eaſt-Saxons*, who departing to the Heavenly Kingdom, left three Sons, ſtill Pagans, to inherit his Temporal Crown. They immediately began to profeſs Idolatry, which, during his Reign, they had ſeem'd a little to intermit, and to grant free Liberty to the People under their Government to ſerve Idols. And when they ſaw the Biſhop, celebrating Maſs in the Church, give the Euchariſt to the People, they, puff'd up with barbarous Folly, were wont, as it is reported, to ſay to him, *Why do you not give us alſo that white Bread, which you us'd to give to our Father* Saba, (*for ſo they us'd to call him,*) *and which you ſtill continue to give to the People in the Church?* To whom he anſwer'd, *If you will be waſh'd in that ſaving Laver, in which your Father was waſh'd, you may alſo partake of the Holy Bread, of which he partook; but if you deſpiſe the Laver of Life, you may not receive the Bread of Life.* They reply'd, *We will not enter into that Laver, becauſe we do not know that we ſtand in need of it, and yet we will eat of that Bread.* And being often earneſtly admoniſh'd by him, that the ſame could not be done, nor any one admitted to partake of the ſacred Oblation without the holy cleanſing, at laſt being enrag'd, they ſaid, *If you will not comply with us in ſo ſmall a Matter as that is, which we require, you ſhall not ſtay in our Province.* And accordingly they expell'd and oblig'd him and his to depart their Kingdom. He being forc'd from thence, came into *Kent*, to adviſe with his Fellow Biſhops, *Laurence* and *Juſtus*, what was to be done in that Caſe;

and

and it was unanimously agreed, that it was better for them all to return to their own Country, where they might serve God in freedom, than to continue without any Advantage among those Barbarians, who had revolted from the Faith. *Mellitus* and *Justus* accordingly went away first, and withdrew into *France*, designing there to wait the Event of Things. But the Kings, who had drove from them the Preacher of Truth, did not long go unpunish'd in their Devilish Worship. For marching out to Battle against the Nation of the * *Gevissi*, they were all slain with their Army. However the People once turn'd to Wickedness, tho' the Authors of it were destroy'd, would not be corrected, nor return to the Unity of Faith and Charity which is in CHRIST.

* The West Saxons.

CHAP. VI.

How Laurence *being reprov'd by the Apostle, converted King* Eadbald *to* CHRIST, *and he then recall'd* Mellitus *and* Justus *to preach.*

LAurence being about to follow *Mellitus* and *Justus*, and to quit *Britain*, he order'd his Bed to be laid the Night before in the Church of the Blessed Apostles, *Peter* and *Paul*, which has been often mention'd before; wherein having laid himself to take some Rest, after many Prayers and Tears pour'd out to God

for the State of the Church, and falling aſleep, the moſt Bleſſed Prince of the Apoſtles appear'd to him, and ſcourging him a long time in the dead of the Night, with Apoſtolical Severity, ask'd of him, *Why he would forſake the Flock which he had committed to him, or to what Shepherds he would commit* CHRIST's *Sheep that were in the midſt of Wolves? Have you,* ſaid he, *forgot my Example, who, for the ſake of thoſe little ones, of* CHRIST, *whom he had recommended to me in token of his Affection, that I might be crown'd with* CHRIST, *underwent at the Hands of Infidels and Enemies of* CHRIST, *Bonds, Stripes, Impriſonment, Afflictions, and laſtly the Death of the Croſs. Laurence,* the Servant of CHRIST, being encourag'd with theſe Words and Stripes, the very next Morning repair'd to the King, and putting by his Garment, ſhew'd the Scars of the many Stripes he had receiv'd. The King being aſtoniſh'd, and asking, *Who had preſum'd to give ſuch Stripes to ſo great a Man?* Was much frighted when he heard, that the Biſhop had ſuffer'd ſo much at the Hands of the Apoſtle of CHRIST, for his Salvation. Then abjuring all the Idolatrous Worſhip, and renouncing his unlawful Marriage, he embrac'd the Faith of CHRIST, and being baptiz'd, favour'd and promoted the Affairs of the Church to the utmoſt of his Power. He alſo ſent over into *France*, and recall'd *Mellitus* and *Juſtus*, and commanded them freely to return to govern their Churches, which they accordingly did, an Year after their Departure. *Juſtus* indeed return'd to the City of *Rocheſter*, where he had before preſided; but the *Londoners* would not receive Biſhop *Mellitus*, choſing rather

rather to be under their Idolatrous High Prieſts; for King *Eadbald* had not ſo great Authority in the Kingdom as his Father, ſo as to be able to reſtore the Biſhop to his Church, againſt the Will and Conſent of the Pagans. But he and his Nation, after his Converſion to our Lord, diligently follow'd the Divine Precepts. Laſtly he built the Church of the Holy Mother of God, in the Monaſtery of the moſt Bleſſed Prince of the Apoſtles; the which was afterwards conſecrated by Archbiſhop *Mellitus*.

CHAP. VII.

How Biſhop Mellitus *by Prayer quench'd a Fire in his City.*

IN this King's Reign the Bleſſed Archbiſhop *Laurence* was taken up to the Heavenly Kingdom, and was bury'd in the Church and Monaſtery of the Holy Apoſtle *Peter*, cloſe by his Predeceſſor *Auguſtin*, on the fourth Day of the Nones of *February*. *Mellitus*, who was Biſhop of *London*, becoming the third Archbiſhop of *Canterbury* from *Auguſtin*, *Juſtus* ſtill living, govern'd the Church of *Rocheſter*. Theſe ruling the Church of the *Engliſh* with much Induſtry and Labour, receiv'd Letters of Exhortation from *Boniface*, Biſhop of the *Roman* and Apoſtolical See, who preſided over the Church after *Deuſdedit*, in the Year of our Lord's Incarnation 619. *Mellitus* labour'd un-

der an Infirmity of Body, that is, the Gout; but his Mind was ſound, chearfully paſſing over all Earthly Things, and always aſpiring to love, ſeek and attain the Celeſtial. He was noble by Birth, but much nobler in Mind. In ſhort, that I may give one Teſtimony of his Virtue, by which the reſt may be gueſs'd at. It happned once, that the City of *Canterbury*, being by Careleſneſs ſet on Fire, was in Danger to be conſum'd by the ſpreading Conflagration; which no throwing of Water being able to aſſwage; a conſiderable Part of the City being already deſtroy'd, and the fierce Flame advancing towards the Biſhop, he confiding in the Divine Aſſiſtance, where the Human fail'd, order'd himſelf to be carried towards the raging Fire, that was ſpreading on every ſide. The Church of the four crowned Martyrs was in the Place where the Fire rag'd moſt. The Biſhop being carry'd thither by his Servants, the ſick Man began to remove the Danger by Prayer, which a Number of ſtrong Men had not been able to perform by much Labour. Immediately, the Wind, which blowing from the South had ſpread the Conflagration throughout the City, turning to the North, prevented the Deſtruction of thoſe Places that had lain in its Way, and then quite ceaſing, the Flames were entirely extinguiſh'd. And, in regard, that the Man of God was much inflam'd with the Fire of Divine Charity, and was wont to drive away the Powers of the Air by his frequent Prayers and Exhortations from doing any Hurt to himſelf, or his People, he could deſervedly prevail over the Worldly Winds and Flames, and to obtain that

they

they ſhould not offend him or his. This Archbiſhop alſo having rul'd the Church five Years, departed to Heaven in the Reign of King *Eadbald*, and was bury'd with his Predeceſſors in the often mention'd Monaſtery and Church of the moſt Bleſſed Prince of the Apoſtles, in the Year of the Incarnation of our Lord, 624, on the 8th Day of the Kalends of *May*.

CHAP. VIII.

How Pope Boniface *ſent the Pall and an Epiſtle to* Juſtus, *Succeſſor to* Mellitus.

JUSTUS, who was Biſhop of *Rocheſter*, immediately ſucceeded *Mellitus* in the Archbiſhoprick. He conſecrated *Romanus* Biſhop of that See in his own ſtead, having obtain'd leave of ordaining Biſhops from Pope *Boniface*, whom we above mention'd to have been Succeſſor to *Deuſdedit*: Of which Licence this is the Form.

To the moſt beloved Brother, Juſtus; Boniface. *Not only the Contents of your Letter, but the Perfection your Work has obtain'd, has inform'd us how devoutly and diligently your Brotherhood has labour'd for the Goſpel of* CHRIST; *for Almighty God has not forſaken either the Myſtery of his Name, or the Fruit of your Labours, having himſelf faithfully promis'd to the Preachers of the Goſpel*, Lo. I am with you alway even unto the end of the World; *the which his Mercy has*

particularly ſhown to your Miniſtry, opening the Hearts of Nations to receive the Myſtery of your Preaching. For he has made known the acceptable courſe of your Endeavours, by a great Reward, through the aſſiſtance of his Goodneſs; granting a plentiful Increaſe to the moſt faithful Management of you, Traffick with the Talents committed to you, which you may ſecure for many Generations. This is by that Reward conferr'd on you, who conſtantly adhering to the Miniſtry enjoin'd you, with laudable Patience expect the redemption of that Nation, and their Salvation is ſet on foot that they may profit by your Merits, our Lord himſelf ſaying, He that perſeveres to the end ſhall be ſav'd. *You are therefore ſav'd by the hope of Patience, and the virtue of bearing, to the end that the Hearts of Infidels being cleans'd from their natural and ſuperſtitious Diſeaſe, might obtain the Mercy of their Redeemer: For having receiv'd the Letters of our Son Æthelwald, we perceive with how much knowledge of the ſacred Word your Brotherhood has brought over his Mind to the Belief of Converſion to the true Faith. Therefore firmly confiding in the Longanimity of the Divine Clemency, we believe there will, through the Miniſtry of your Preaching, enſue moſt full Salvation, not only of the Nations ſubject to him, but alſo of thoſe that neighbour round about; to the end that as it is written,* The Reward of a perfect *Work may be conferr'd on you by our Lord the Giver of all good Things; and that the univerſal Confeſſion of all Nations, having receiv'd the Myſtery of the Chriſtian Faith, may declare, that their* Sound went into all the Earth, and their Words unto the Ends of the World. *We have alſo by the Bearer hereof, being encourag'd ſo to do by your*

induſti-

induſtrious Goodneſs, ſent your Brotherhood the Pall, which we have only given leave to uſe in the Celebration of the Sacred Myſteries; granting you likewiſe to ordain Biſhops upon Occaſion, through the Mercy of our Lord; that ſo the Goſpel of CHRIST, *by the Preaching of many, may be ſpread abroad in all the Nations that are not yet converted. Your Brotherhood, therefore muſt endeavour to preſerve with unblemiſh'd Sincerity of Mind, that which you have receiv'd through the Favour of the Apoſtolical See, as an Emblem whereof you have obtain'd ſo principal an Ornament to be born on your Shoulders. And make it your Buſineſs, imploring the Divine Goodneſs, ſo to behave yourſelf, that you may preſent before the Tribunal of the Supreme that is to come, the Rewards of the Favour granted you, not only with Righteouſneſs, but with the Benefit of Souls. God preſerve you in Safety, moſt dear Brother.*

CHAP. IX.

The Reign of King Edwin, *and how* Paulinus, *coming to preach the Goſpel, firſt converted his Daughter and others to the Faith of* CHRIST.

AT this Time the Nation of the *Northumbrians*, that is, the Nation of the *Angles*, that inhabit on the North ſide of the River *Humber*, with their King *Edwin*, receiv'd the Faith, through the Preaching of *Paulinus*, above mention'd. The which *Edwin*, as a Re-

Reward of his receiving the Faith, had an Addition of Power in the Heavenly Kingdom, and Increaſe of the Earthly, inſomuch, that (which none of the *Engliſh* had done before,) he reduc'd under his Dominion all the Borders of *Britain*, that were Provinces either of the aforeſaid Nation, or of the *Britons*; and he in like manner ſubjected to the *Engliſh* the *Mevanian Iſlands*, as has been ſaid above. The firſt whereof, which is to the Southward, is the largeſt in Extent, and moſt fruitful, containing 960 Families, according to the *Engliſh* Computation; the other above 300. The Occaſion of this Nations embracing the Faith was, their aforeſaid King's being ally'd to the Kings of *Kent*, having taken to Wife *Edelburga*, Daughter to King *Ethelbert*, by another Name call'd *Tate*: He having by his Embaſſadors ask'd her in Marriage of her Brother *Eadbald*, who then reign'd in *Kent*, was anſwer'd, *That it was not lawful to marry a Chriſtian Virgin to a Pagan Husband, leſt the Faith and the Myſteries of the Heavenly King ſhould be profan'd by her cohabiting with a King that was altogether a Stranger to the Worſhip of the true God.* This Anſwer being brought to *Edwin* by his Meſſengers, he promis'd in no manner to act in Oppoſition to the Chriſtian Faith, which the Virgin profeſs'd; but would give leave to her, and all that went with her, Men or Women, Prieſts or Miniſters to follow their Faith and Worſhip after the Cuſtom of the Chriſtians. Nor did he deny, but that he would embrace the ſame Religion, if being examin'd by wiſe Perſons, it ſhould be found more Holy and more worthy of God. Hereupon the Virgin was promis'd, and ſent to

Edwin,

Edwin, and purſuant to what had been agreed on, *Paulinus*, a Man beloved of God, was ordain'd Biſhop, to go along with, and by daily Exhortations, and celebrating the Heavenly Myſteries to confirm her, and her Company, leſt they ſhould be corrupted by the Company of the Pagans. *Paulinus* was ordain'd Biſhop by the Archbiſhop *Juſtus*, on the 12th of the Kalends of *Auguſt*, in the Year of the Incarnation of our Lord, 625. and ſo he came to King *Edwin* with the aforeſaid Virgin, as a Companion of their carnal Conjunction. But his Mind was wholly bent upon reducing the Nation to which he was ſent, to the Knowledge of Truth, according to the Words of the Apoſtle, *To eſpouſe her to one Husband, that he might preſent her as a chaſt Virgin to* CHRIST. Being come into that Province, he labour'd much, not only to retain thoſe that went with him, with the Help of God, that they ſhould not revolt from the Faith, but, if he could, to convert ſome of the Pagans to a State of Grace by his Preaching. But as the Apoſtle ſays, tho' he labour'd long in the Word, *The God of this World blinded the Minds of them that believed not, leſt the Light of the glorious Goſpel of* CHRIST, *ſhould ſhine unto them.*

The next Year, there came into the Province a certain Aſſaſſin, call'd *Eumer*, ſent by the King of the *Weſt-Saxons*, whoſe Name was *Quichelm*, in hopes at once to deprive King *Edwin* of Kingdom and Life. He had a two edged Dagger poiſon'd, to the end, that if the Wound were not ſufficient to kill the King, it might be perform'd by the Venom. He came to the King on the firſt Day of Eaſter,

at

at the River * *Dorowenſion*, where then ſtood the [a] Regal City, and was admitted as it were to deliver a Meſſage from his Maſter, and being in an artful manner delivering his pretended Embaſſy, he ſtarted on a ſudden, and drawing the Dagger under his Garment, aſſaulted the King; which *Lilla*, the King's moſt beloved Miniſter, obſerving, having no Buckler at hand, to ſecure the King from Death, he interpos'd his own Body to receive the Stroke; but the Wretch ſtruck ſo home, that he wounded the King through the Knight's Body. Being then attack'd on all ſides with Swords, he in that Confuſion alſo ſlew another Knight, whoſe Name was *Forther*. That ſame Holy Night of *Eaſter-Sunday*, the Queen had brought forth to the King a Daughter, call'd *Eanfled*. The King, in the Preſence of the Biſhop *Paulinus*, giving Thanks to his Gods for the Birth of his Daughter; that Biſhop on the other hand return'd Thanks to CHRIST; and endeavour'd to perſuade the King, that by his Prayers to him he had obtain'd, that the Queen ſhould breed the Child in Safety, and without much Pain. The King delighted with his Words, promis'd, that in caſe, God would grant him Life and Victory over the King, by whom the Aſſaſſin had been ſent, he would caſt off his Idols, and ſerve CHRIST; and in earneſt that he would perform his Promiſe, he

* The River *Derwent*.

[a] *Royal Village, This Place the Learned* Cambden *diſcovers to be near the City* Derventius *of* Antoninus, *afterward call'd* Derwent, *where is now a Village call'd* Aldby, *i. e. the old Habitation, and near which are the Ruins of an ancient Caſtle.*

he deliver'd up that ſame Daughter to *Paulinus* to be conſecrated to CHRIST. She was the firſt baptiz'd of the Nation of the *Northumbrians*, on *Whitſunday*, [b] with twelve others of her Family. At that Time, the King being recover'd of the Wound he had receiv'd, march'd with his Army againſt the Nation of the *Weſt-Saxons*, and having begun the War, either ſlew, or ſubdu'd all thoſe that he had been inform'd had conſpir'd to murder him. Returning thus victorious into his own Country, he would not immediately and unadviſedly embrace the Myſteries of the Chriſtian Faith, tho' he had no longer worſhip'd Idols, ſince he made the Promiſe that he would ſerve CHRIST; but thought fit firſt at leiſure to be inſtructed, by the venerable *Paulinus*, in the Knowledge of Faith, and to confer with ſuch as he knew to be the wiſeſt of his Prime Men, to adviſe what they thought was fitteſt to be done in that Caſe. He likewiſe, being a Man of extraordinary Sagacity, ſitting long alone by himſelf, ſilent as to his Tongue, but arguing with himſelf in his Heart, conſider'd how he ſhould proceed, and which Religion he ſhould adhere to.

[b] The Saxon Annals *mention no Number.* Matthew Paris *ſays thirty. Several Manuſcripts of* Bede, *have twelve.*

CHAP.

particularly shown to your Ministry, opening the Hearts of Nations to receive the Mystery of your Preaching. For he has made known the acceptable course of your Endeavours, by a great Reward, through the assistance of his Goodness; granting a plentiful Increase to the most faithful Management of your Traffick with the Talents committed to you, which you may secure for many Generations. This is by that Reward confer'd on you, who constantly adhering to the Ministry enjoin'd you, with laudable Patience expect the redemption of that Nation, and their Salvation is set on foot, that they may profit by your Merits, our Lord himself saying, He that perseveres to the end shall be sav'd. You are therefore sav'd by the hope of Patience, and the virtue of bearing, to the end that the Hearts of Infidels being cleans'd from their natural and superstitious Disease, might obtain the Mercy of their Redeemer: For having receiv'd the Letters of our Son Æthelwald, we perceive with how much knowledge of the sacred Word your Brotherhood has brought over his Mind to the Belief of Conversion to the true Faith. Therefore firmly confiding in the Longanimity of the Divine Clemency, we believe there will, through the Ministry of your Preaching, ensue most full Salvation, not only of the Nations subject to him, but also of those that neighbour round about; to the end, that as it is written, The Reward of a perfect Work may be confer'd on you by our Lord the Giver of all good Things; and that the universal Confession of all Nations, having receiv'd the Mystery of the Christian Faith, may declare, that their Sound went into all the Earth, and their Words unto the Ends of the World. We have also by the Bearer hereof, being encourag'd so to do by your industri-

Thus the Goodneſs of the Supreme Majeſty, which by only the Word of his Command, made and created all Things, that is, Heaven and Earth, the Sea and all that is in them, diſpoſing the Order by which they ſhould ſubſiſt, ſo ordaining with the Counſel of his Coeternal Word, and the Unity of the Holy Spirit; form'd Man to his own Likeneſs, out of the Slime of the Earth; and granted him ſuch ſupereminent Prerogative, as to place him above all others, as that obſerving the Precept propos'd, his Continuance ſhould be bleſſed with Eternity. This God, Father, Son and Holy Ghoſt, which is an undivided Trinity, Mankind, from the Eaſt unto the Weſt, by ſaving Confeſſion, worſhip and adore, as the Creator of all Things, and their own Maker; to whom alſo the Heights of Empire, and the Powers of the World are ſubject, becauſe, by his Diſpoſition the Preference of all Kingdoms is granted. The Mercy therefore of his Goodneſs, for the greater Benefit of all his Creatures, has been pleas'd, through the Fervor of the Holy Spirit, wonderfully to kindle the cold Hearts of the Nations ſeated at the Extremities of the Earth in the Knowledge of himſelf. We gueſs your Glory has from the nearneſs of the Places more fully underſtood what the Clemency of our Redeemer has effected in the enlightening of our glorious Son, King Eadbald, *and the Nations under his Subjection; We therefore confide, with aſſur'd Confidence of celeſtial Hope, that his wonderful Gift will be alſo confer'd on you; when we underſtand that your glorious Conſort, which is known to be a Part of your Body, is illuminated with the Reward of Eternity, through the Regeneration of Holy Baptiſm. We have therefore taken care by theſe Preſents, with all poſſible Affection to exhort your glorious ſelf, that abhorring*

horring Idols and their Worſhip, and contemning the Follies of Temples, and the deceitful Flatteries of Auguries, you believe in God the Father Almighty, and his Son JESUS CHRIST, *and the Holy Ghoſt, to the end, that being diſcharg'd from the Bonds of the Diabolical Captivity, by believing, through the cooperating Power of the Holy and Undivided Trinity, you may be Partaker of the eternal Life. How great Guilt they lie under, who adhere to the moſt pernicious Superſtition and Worſhip of Idolatry, appears by the Examples of the Perdition of thoſe whom they worſhip. Wherefore*

Pſal. 96. 5. *it is ſaid of them by the Pſalmiſt,* All the Gods of the *Gentils* are Devils, but the Lord made

Pſal. 115. the Heavens. *And again,* They have Eyes 5. and do not ſee, they have Ears and do not hear, they have Noſes and do not ſmell, they have Hands and do not feel, they have Feet and do not walk. Therefore they are like thoſe that confide in them. *For how can they have any Power to yield Aſſiſtance, that are made for you by Hands out of corruptible Matter of the meaner Sort, to wit, on whom you have by human Art beſtow'd an inanimate Similitude of Members? Who unleſs they be mov'd by you, will not be able to walk; but like a Stone fix'd in one Place, being ſo form'd, and having no Underſtanding, but abſorpt in Inſenſibility, have got no Power of doing Harm or Good. We cannot therefore, upon mature Deliberation, find out how you come to be ſo deceiv'd, as to follow and worſhip thoſe Gods, to whom you yourſelves have given the Likeneſs of a Body. It behoves you, therefore, by taking upon you the Sign of the Holy Croſs, by which human Race is redeem'd, abhorring all Diabolical Arts, the Devil envying the Works of the Divine Goodneſs,*

neſs, to caſt him out of your Hearts. Lay hold then of them, and take ſpecial care to have thoſe broken in pieces which you have hitherto made your material Gods. For the very Diſſolution and Corruption of them, which could never receive Life or Senſe from their Makers, may plainly demonſtrate to you, how near that was to nothing that you till then worſhipp'd, when you yourſelves, who have receiv'd Life from the Lord, are certainly better than their Workmanſhip, as whom Almighty God has appointed to ſpring up in ſeveral Ages through many Deſcents, down from the Knowledge of the firſt Man, whom he form'd. Draw near then to the Knowledge of him that created you, who breath'd the Spirit of Life into you, who ſent his only begotten Son for your Redemption, to cleanſe you from original Sin, that being deliver'd from the Power of the Diabolical Wickedneſs, he might beſtow on you Heavenly Rewards. Hear the Words of the Preachers, and the Goſpel of God, which they declare to you, to the end, that believing, as has been ſaid, in God the Father Almighty, and in JESUS CHRIST *his Son, and the Holy Ghoſt, and the individual Trinity, having put to flight the Senſualities of Devils, and drove from you the Suggeſtion of the venomous and deceitful Enemy, and being born again by Water and the Holy Ghoſt, you may, through his Aſſiſtance and Bounty, cohabit in the Brightneſs of eternal Glory with him in whom you ſhall believe. We have moreover ſent you the Bleſſing of your Protector, the Bleſſed* Peter, *Prince of the Apoſtles, that is, a Shirt, with one Gold Ornament, and one Garment of* Ancyra, *which we pray your Glory will accept the more favourably, as friendly intended by us.*

Chap. XI.

Pope Boniface *adviſes Queen* Edelburg *to uſe her beſt Endeavours for the Salvation of her Conſort, King* Edwin.

THE ſame Pope alſo writ to King *Edwin's* Conſort, *Ædilburg*, to this effect.

The Copy of the Letter of the moſt Bleſſed and Apoſtolical *Boniface*, Pope of the City of *Rome*, to *Ædilburga*, King *Edwin's* Queen.

To the glorious Lady his Daughter, Queen Ædilburga, Boniface, *Biſhop, Servant of the Servants of God. The Goodneſs of our Redeemer has with much Providence offer'd the means of Salvation to human Race, which he reſcu'd by the Effuſion of his precious Blood from the Bonds of Diabolical Captivity; ſo that making his Name known ſeveral Ways to the* Gentils, *they might, by embracing the Myſtery of the Chriſtian Faith, acknowledge their Creator; the which, the myſtical Regeneration of your Purgation ſtrongly inculcates to have been beſtow'd on you by Heavenly Bounty. Our Mind therefore much rejoic'd in the Benefit of our Lord's Goodneſs, for that he has vouchſaf'd, in your Converſion, to kindle a Spark of the Orthodox Religion; by which he might the more eaſily inflame in his Love the Underſtanding, not only of your glorious Conſort, but alſo of all the Nation that is ſubject to you. For we have been inform'd by*

by thoſe who came to acquaint us with the laudable Converſion of our glorious Son, King Eadbald, *that your Glory alſo, having receiv'd the wonderful Sacrament, continually ſhines bright in the pious and acceptable Works to God of the Chriſtian Faith. That you likewiſe carefully refrain from the Worſhip of Idols, or the Deceits of Temples and Auguries, and having chang'd your Devotion, are ſo wholly taken up with the Love of your Redeemer, as never to ceaſe to contribute your Aſſiſtance for the propagating of the Chriſtian Faith. And our Fatherly Charity having earneſtly enquir'd, concerning your glorious Conſort, we were given to underſtand, that he ſtill ſerving abominable Idols, had deferr'd, yielding his Obedience to give ear to the Voice of the Preachers. This occaſion'd us no ſmall Grief, for that Part of your Body ſtill remain'd a Stranger to the Knowledge of the Sovereign and Undivided Trinity. Whereupon we in our Fatherly Care, did not delay to admoniſh your glorious Chriſtianity, exhorting you, that being aſſiſted by the Divine Inſpiration, you will not put off that which is importunely and opportunely to be perform'd, that the Power of our Lord and Saviour* JESUS CHRIST, *cooperating, he alſo may be added to the Number of Chriſtians; to the end, you may thereby continue the Rights of the Marriage Union in the unblemiſh'd Bond of Society. For it is written,* They ſhall be two in one Fleſh. *How can it be ſaid, that there is Unity of Conjunction between you, if he continues a Stranger to the Brightneſs of your Faith, by the Interpoſition of the Darkneſs of deteſtable Error? Therefore applying your ſelf continually to Prayer, do not ceaſe to beg of the Bounty of the Divine Mercy, the Benefit of his Illumination; to the end, that the Union*

of Faith may, after the Courſe of this Life, continue them in perpetual Society, whom the Copulation of carnal Affection ſhows to have been in a manner but one Body. Inſiſt therefore, glorious Daughter, and to the utmoſt of your Power endeavour to ſoften the Hardneſs of his Heart by inſinuating the Divine Precepts; making him ſenſible, how noble the Myſtery is which you have receiv'd by believing, and how wonderful the Reward is, which being new born you have merited to obtain. Inflame the Coldneſs of his Heart by the Knowledge of the Holy Ghoſt, that the Heavineſs of the moſt pernicious Worſhip being remov'd, the Heat of the Divine Faith may enlighten his Underſtanding through your frequent Exhortations; that the Teſtimony of the Holy Scripture fulfill'd by you, may appear the more conſpicuous. The unbelieving Husband ſhall be ſav'd by the believing Wife. *For to this Effect you have obtain'd the Mercy of the Goodneſs of our Lord, that you may return with Increaſe the Fruit of Faith, and the Benefits entruſted in your Hands; for through the Aſſiſtance of his Mercy, we do not ceaſe with frequent Prayers to beg, that you may be able to perform the ſame. Having premis'd thus much, in purſuance of the the Duty of our Fatherly Affection, we exhort you, that when the Opportunity of a Bearer ſhall offer, you will as ſoon as poſſible acquaint us with the Succeſs the Sovereign Power ſhall grant by your means in the Converſion of your Conſort, and of the Nation ſubject to you; to the end, that our Sollicitude which with Earneſtneſtneſs expects what appertains to the Salvation of you and yours, may be by your Advice made eaſy; and we the more fully diſcerning the Brightneſs of the Divine Propitiation diffus'd in you, may with a joyful Confeſſion worthi-*

1 Cor. 7. 14.

worthily return abundant Thanks to God, the Giver of all good Things, and to St. Peter, *the Prince of the Apoſtles. We have moreover ſent you the Bleſſing of your Protector, St.* Peter, *the Prince of the Apoſtles, that is, a Silver Looking Glaſs, and a Gilt Ivory Comb, which we intreat your Glory will receive with the ſame kind Affection, as it is known to be ſent by us.*

CHAP. XII.

How King Edwin *was perſuaded to believe by a Viſion he had ſeen when he was once a baniſh'd Man.*

THUS the aforeſaid Pope *Boniface* tranſacted by Letters for the Salvation of King *Edwin*, and his Nation. But an Heavenly Oracle, which the Divine Mercy was pleas'd once to reveal to him, when he was once in Baniſhment at the Court of *Redwald*, King of the *Angles*, did not a little forward him towards embracing or underſtanding the Admonitions of ſaving Doctrine. *Paulinus* therefore perceiving, that it was a very difficult Task to incline the King's lofty Mind to the Humility of the Way of Salvation, and to embrace the Myſtery of the Life giving Croſs, and at the ſame time tranſacting by the Word of Exhortation with Men, and by Prayer with the Divine Goodneſs, for his and his Subjects Salvation; at length, it was ſhown him in

Spirit, as is moſt likely, the Oracle that had been formerly reveal'd to the King. Nor did he loſe any Time, but continually admoniſh'd the King to perform the Vow which he had made, when he receiv'd the Oracle, promiſing to put the ſame in Execution, if he were deliver'd from the Trouble he was at that Time under, and ſhould be advanc'd to the Throne. The Oracle was thus. At the Time when *Ethelfrid*, his Predeceſſor, perſecuting him, he for many Years wander'd in a private manner through ſeveral Places or Kingdoms, at laſt he came to * *Redwald*, beſeeching him to give him his Protection againſt the Snares of ſo mighty a Perſecutor. *Redwald* willingly admitting him, promis'd he would perform what he requeſted. But when *Ethelfrid* underſtood that he had appear'd in that Province, and that he and his Companions were hoſpitably entertain'd by that King he ſent Meſſengers to offer *Redwald* a great Sum of Mony to murder him, but without Effect. He ſent a ſecond and a third Time, bidding more Gold and Silver, and moreover threatning to make War on him, if he refus'd. He being either terrify'd with Threats, or gain'd with Gifts comply'd with his Requeſt, and promis'd either to kill, or to deliver up *Edwin* to the Embaſſadors. This being obſerv'd by a moſt truſty Friend of his, he went into his Chamber, where he was going to Bed; for it was the firſt Hour of the Night, and calling him out, diſcover'd what the King had promis'd to do with him, adding, *If therefore you think fit, I will this very Hour conduct you out of this Province, and lead you to a Place, where neither* Redwald *nor* Ethelfrid

* *King of the* East-Saxons.

frid *ſhall ever find you.* He anſwer'd, *I thank you for your good Will, yet I cannot do what you propoſe, that is, to be myſelf guilty of breaking the Compact I have made with ſo great a King, when he has done me no Harm, nor yet offer'd any Injury; but, on the contrary, if I muſt die, let it rather be by his Hand than by a meaner Perſon. For whither ſhall I now fly, who have for ſo many Years been a Vagabond through all the Provinces of* Britain, *to eſcape the Hands of my Enemies.* His Friend being gone, *Edwin* remain'd without alone, and ſitting with an heavy Heart before the Palace, began to be overwhelm'd with many Thoughts, not knowing what to do, or which Way to turn himſelf. And having long ſilently labour'd in Mind with inward Anguiſh, he, on a ſudden, in the dead of the Night, ſaw an unknown Perſon, both as to his Face and Habit, drawing near to him, at which unexpected Sight of a Stranger, he was not a little frighted. But he coming cloſe up ſaluted him, and ask'd, *Why he ſate there alone, and melancholy on a Stone at that Time, when all others took their reſt, and were faſt aſleep? Edwin,* in his turn ask'd, *What it was to him, whether he ſpent the Night within Doors or abroad?* Who anſwering, ſaid *Do not think that I am ignorant of the Cauſe of your Grief, your watching, and ſitting without alone. For I certainly know who you are, and why you grieve, and the Evils you fear will fall upon you. But tell me, what Reward you will give the Man, that ſhall deliver you out of this Anguiſh, and perſuade* Redwald *neither to do you any Harm himſelf, nor to deliver you up to be murder'd by your Enemies?* He anſwering, *That he would give that Perſon*

all that he was able for ſo ſingular a Favour. The other farther added, *What if I alſo aſſure you, that you ſhall overcome your Enemies, and be ſuch a King as to ſurpaſs in Power, not only all your own Progenitors, but even all that have reign'd before you of the* Engliſh *Nation? Edwin* being encourag'd by theſe Queſtions, did not heſitate to promiſe, that he would make ſuitable Returns to him that ſhould ſo highly oblige him. Then ſaid the other again, *But if he who truly foretels ſo much good as is to befal you, can alſo give you better Advice for your Life and Salvation, than any of your Progenitors or Kindred ever heard of, do you conſent to ſubmit to him, and to follow his wholſome Counſel? Edwin* did not ſtick immediately to promiſe, he would in all Things follow his Directions, who delivering him from ſo many Calamities, ſhould raiſe him to a Throne. Having receiv'd this Anſwer, the Perſon that talk'd to him laid his Hand on his Head, ſaying, *When this Sign ſhall be given you, remember this Time, and the Diſcourſe that has paſs'd between us, and do not delay the Performance of what you now promiſe.* This ſaid, he immediately vaniſh'd, as is reported, that he might underſtand, it was not a Man, but a Spirit that had appear'd to him. The Royal Youth ſtill ſitting there alone, glad of the Comfort he had receiv'd; but ſeriouſly conſidering who he was, or whence he came, that had ſo talk'd to him; his abovemention'd Friend came to him, and ſaluting him with a pleaſant Countenance, *Riſe*, ſaid he, *go in, and laying aſide all Anxiety of Mind, compoſe yourſelf to ſleep; for the King's Reſolution is alter'd, and he deſigns to do you no Harm, but rather to perform the Promiſe*

miſe he has made you: For when he had in private acquainted the Queen with his Intention, I told you of before, ſhe diſſuaded him from it, declaring it was unworthy of ſo great a King, to ſell his good Friend in ſuch Diſtreſs for Gold, and to ſacrifice his Honour which is more valuable than all other Ornaments, to the Lucre of Mony. In ſhort, the King did as he was adviſ'd, and not only refus'd to deliver up the baniſh'd Man to his Enemy's Meſſengers, but aſſiſted him to recover his Kingdom. For as ſoon as the Embaſſadors were return'd home, he rais'd a mighty Army to make War on *Ethelfrid*; who meeting him with much inferior Forces, for he had not given Time to gather all his Power, was ſlain on the Borders of the Nation of the *Mercians*, on the Eaſt ſide of the River, that is call'd [a] *Idle*. In this Battle, *Redwald*'s Son, call'd *Regnheri*, was kill'd; and thus *Edwin*, purſuant to the Oracle he had receiv'd, not only eſcap'd the Danger of his Enemy King, but he being ſlain, ſucceeded him in the Throne. King *Edwin* therefore delaying to receive the Word of God upon the Preaching of *Paulinus*, and uſing for ſome Time, as has been ſaid, to ſit ſeveral Hours alone, and ſeriouſly to ponder with himſelf what he was to do, and what Religion he was to follow; the Man of God coming into him, laid his Right Hand on his Head, and ask'd, *Whether he knew that Sign.* The King offering in a trembling Con-

[a] *A ſmall River riſing in* Shirwood *Forreſt, ſo call'd, which gives Name to a Village where this Battle was fought, call'd* Idleton, *in* Nottinghamſhire.

Condition to fall down at his Feet, he rais'd him up, and in a familiar Manner ſaid to him, *Behold, by the Help of God you have eſcap'd the Hands of the Enemies you fear'd. Behold you have of his Gift obtain'd the Kingdom you deſir'd. Take heed that you do not delay that which you promis'd to perform, embracing his Faith, and keeping his Precepts, who delivering you from Temporal Adverſity, has rais'd you to the Honour of a Temporal Kingdom; and if, from this Time forward, you ſhall be obedient to his Will, which through me he ſignifies to you, he will not only deliver you from the everlaſting Torments of the Wicked, but alſo make you Partaker with him of his Eternal Kingdom in Heaven.*

CHAP. XIII.

Of the Council he held with his prime Men about embracing the Faith of CHRIST, *and how his High Prieſt profan'd his Altars.*

THE King hearing theſe Words, anſwer'd, That he would, and was oblig'd to receive the Faith which he taught; but ſaid, he would confer about it with his principal Friends and Counſellors, to the end that if they alſo would be of his Opinion, they might all together be cleans'd in CHRIST the Fountain of Life. *Paulinus* conſenting, he did as he had ſaid; for holding a Council with the wiſe Men,

Men, he ask'd of every one in particular, what he thought of that, till then unheard of, Doctrin, and the new Worſhip of the Deity that was preach'd? To which the chief of his own Prieſts, *Coifi*, immediately anſwer'd, *Do thou, King, conſider what this is that is now preach'd to us; for I verily declare to you what I have learnt, that the Religion we have hitherto profeſs'd has no Virtue in it: For none of your People has apply'd himſelf more diligently to the Worſhip of our Gods than I; and yet there are many who receive greater Favours from you, and are more preferr'd than I, and are more proſperous in all their Undertakings. Now if the Gods were good for any thing, they would rather forward me, who have been more careful to ſerve them. It remains therefore, that if upon Examination you find that thoſe new Doctrins which are now preach'd to us, are better and more efficacious, we immediately admit of them, without any delay.* Another of the King's chief Men approving of his Words and Exhortations, preſently added: *The preſent Life of Man, O King, ſeems to me, in compariſon of that Time which is unknown to us, like to a Sparrow ſwiftly flying through the Room, well warm'd with the Fire made in the midſt of it, wherein you ſit at Supper in the Winter, with Commanders and Miniſters, whilſt the Storms of Rain and Snow prevail abroad; the Sparrow, I ſay, flying in at one Door, and immediately out at another, whilſt he is within is not affected with the Winter Storm; but after an extraordinary ſhort ſpace of fair Weather, he immediately vaniſhes out of your ſight, returning from one Winter to another. So this Life of Man appears for a ſhort ſpace, but of what went before, or what is to follow, we are ut-*

terly

terly ignorant. If therefore this new Doctrin contains ſomething more certain, it ſeems juſtly to deſerve to be follow'd. Such like Diſcourſes the other Elders and King's Counſellors, by divine Inſpiration, advanc'd. But *Coifi* added, that he would willingly and more attentively hear *Paulinus* diſcourſe concerning the God he preach'd; which he having by the King's Command perform'd, *Coifi*, hearing his Words, cry'd out, *I have long ſince been ſenſible that there was nothing in that which we worſhipp'd; becauſe the more diligently I ſought after Truth in that Worſhip, the leſs I found. But now I freely confeſs, that ſuch Truth evidently appears in this preaching, as can confer on us the Gifts of Life, of Salvation, and of eternal Bliſs. For which reaſon I adviſe, O King, that we inſtantly abjure and ſet Fire to theſe Temples and Altars which we have conſecrated without reaping any Benefit.* In ſhort, the King publickly gave his Licence to *Paulinus* to preach the Goſpel, and renouncing Idolatry, declar'd that he receiv'd the Faith of CHRIST: And enquiring of that High Prieſt of his Worſhip, who ought firſt to profane the Altars and Temples of their Idols, with the Encloſures that were about them, he anſwer'd, *I; for who can more properly than myſelf deſtroy thoſe things that I worſhipp'd through Ignorance, for an Example to all others, through the Wiſdom given me by the true God.* Then immediately laying aſide the vain Superſtition, he deſir'd the King to furniſh him with Arms and a Stone Horſe, and mounting the ſame, he ſet out to deſtroy the Idols; for it was not lawful before for the High Prieſt, either to carry Arms, or to ride on any but a Mare. Having there-

therefore girt a Sword about him, with a Spear in his Hand, he mounted the King's Stone-Horſe and proceeded to the Idols. The Multitude beholding it, concluded he had been diſtracted; but he loſt no Time, for as ſoon as he drew near the Temple he profan'd the ſame, caſting the Spear he held into it, and rejoycing much in the Knowledge of the Worſhip of the true God, he commanded his Companions to deſtroy and ſet Fire to the Temple, with all its Incloſures. That former Place of Idols is ſtill ſhown, not far from *York*, to the Eaſtward, beyond the River *Derwent*, and is now call'd [a] *Godmundingham*, where the High Prieſt, by the Inſpiration of the true God, polluted and deſtroy'd the Altars which he had himſelf conſecrated.

---

a Godmanham *in* Yorkſhire, *ſtill retaining the Name, i. e. a Receptacle for Gods, and near it is a Place call'd* Wigton, *i. e. a Place of Idols.* Cambd. Britan.

Chap. XIV.

How King Edwin *and his Nation became Chriſtians, and where* Paulinus *baptiz'd them.*

KING *Edwin* therefore, with all the Nobility of the Nation, and abundance of the common Sort, receiv'd the Faith, and the waſhing of Holy Regeneration, in the eleventh Year of his Reign, which is the Year of the Incar-

Incarnation of our Lord 627, and about 180 after the coming of the *Engliſh* into *Britain*. He was baptiz'd at *York*, on the Holy Day at *Eaſter*, being the Day before the Ides of *April*, in the Church of St. *Peter* the Apoſtle, which he himſelf had built there of Timber, whilſt he was Catechiſing and Inſtructing in order to receive Baptiſm. In that City alſo he appointed the See of the Biſhoprick of his Inſtructor and Biſhop, *Paulinus*. But as ſoon as he was baptiz'd, he took care, by the Direction of the ſame *Paulinus*, to build in the ſame Place a larger and nobler Church of Stone, in the midſt whereof that ſame Oratory which he had firſt erected ſhould be enclos'd. Having therefore laid the Foundation, he began to build the Church ſquare, encompaſſing the former Oratory. But before the Wall was rais'd to the height, the King being wickedly ſlain, left that Work to be finiſh'd by *Oſwald* his Succeſſor. *Paulinus*, for ſix Years forward, from that Time, that is, till the end of the Reign of that King, by his Conſent and Favour, preach'd the Word of God in that Country, *And all that were preordain'd to eternal Life believ'd and were baptiz'd.* Among whom were *Offrid* and *Eadfrid*, King *Edwin*'s Sons, who were both born to him, whilſt he was in Baniſhment, of *Quenburga*, the Daughter of *Cearl*, King of the *Mercians*. Afterwards other Children of his by Queen *Ethelburga* were baptiz'd, *viz.* *Ethilun* and his Daughter *Etheldrith*, and *Wuſcfrea*, another Son, the firſt of which were ſnatcht out of this Life, being ſtill in their white Garments, and bury'd in the Church at *York*. *Iffi*, the Son of *Offrid*, was alſo baptiz'd, and many more Noble and

and Royal Perſons. So great was then the Fervor of the Faith, as is reported, and the Deſire of the ſaving Laver among the Nation of the *Northumbrians*, that *Paulinus* at a certain time coming with the King and Queen to the Regal Country Seat, which is call'd [b] *Adgebrin*, ſtay'd there with them thirty ſix Days, being taken up with the Employment of Catechizing and Baptizing; during which Days, from Morning till Night he did nothing elſe but inſtruct the People, reſorting from all Villages and Places, in CHRIST's ſaving Word, and when inſtructed, waſh them with the Water of Remiſſion, in the River [c] *Glen*, which is cloſe by. This Town under the following Kings was abandon'd, and another was built inſtead of it, at the Place call'd [d] *Melmin*.

Theſe Things hapned in the Province of the *Bernicians*, but in that of the *Deiri*, where he was wont often to be with the King, he baptiz'd in the River *Swale*, which runs by the Village [e] *Cataract*; for as yet Oratories, or Fonts could not be made in that Infancy of the Church. But he built a Church in the

---

[b] *Now* Yeverin *in* Glendale, *a Valley in* Northumberland, *ſo call'd from the little River* Glen *running through it.*

[c] *A Part of the River* Swale.

[d] Melfield *in* Northumberland.

[e] *An ancient City, call'd by* Antoninus, Cataracton, *Mr.* Cambden *conceives from a Fall of Waters of the* Swale, *which daſhes among Rocks near it; it is now a deſpicable ſmall Village, ſtill retaining the Name of* Cattarick *and* Cattirickbridge, *and ſhowing us Marks of its Antiquity and former Grandeur, the* Roman *Way, Coins, Baſes of Pillars, and Ruins of Caſtles.*

the [f] Plain of *Don*, the which afterwards the Pagans, by whom King *Edwin* was ſlain, burnt, together with all the Town. Inſtead whereof the latter Kings built themſelves a Country Seat in the Country call'd [g] *Loidis*. But the Altar eſcaped the Fire, becauſe it was made of Stone, and is ſtill preſerv'd in the Monaſtery of the moſt Reverend Abbat and Prieſt, *Thrythwulf*, which is in [h] *Elmete* Wood.

---

[f] *Or* Cambodunum, *a ruin'd City near* Almondbury *in* Yorkſhire, *where* Paulinus, *ſays* Cambden, *built this Church in Honour of St.* Alban, *whence it was call'd* Albansbury. *King* Ælfred *in his Verſion calls it* Donaſelba-*Donafeld, which the ingenious Dr.* Gale *thinks to be* Tanfield *near* Rippon. Cambden *is of Opinion, that the Stones are even to this Day colour'd with the Fire when this Place was burnt, which Biſhop* Gibſon *diſproves, but confirms the Violence of the Fire, by aſſerting that Lumps of Cinders are dug up, where even the Earth ſeems to be melted in the Maſs.*

[g] *That Part of the County of* Yorkſhire, *where* Leeds *now ſtands, not the City itſelf, which was not built till after the Deſtruction of* Campodunum; *the Province is in the* Saxon *call'd* Loyðer.

[h] *Not only a large Foreſt, but a great Part of* Yorkſhire, *call'd ſo from the Grove of* Elms. *In which Dr.* Smith *thinks* Berwick *included, and 'tis not unlikely, that this is the Monaſtery where Pope* Æneas Sylvius *was entertain'd when Legate here, of which he has given ſuch a pleaſant Deſcription.*

CHAP.

Chap. XV.

How the Province of the East-Angles *receiv'd the Faith of* Christ.

Edwin was ſo zealous for the Worſhip of Truth, that he likewiſe perſuaded *Eorpwald*, King of the *Eaſt-Saxons*, and Son to *Redwald*, to abandon the Superſtitions of Idols, and with his whole Province to receive the Faith and Sacraments of Christ. And indeed his Father *Redwald* had long before been admitted to the Sacrament of the Chriſtian Faith in *Kent*, but in vain; for returning home, he was ſeduc'd by his Wife and certain perverſe Teachers, and turn'd away from the Sincerity of the Faith; and thus his latter Part was worſe than the former; ſo that like the ancient *Samaritans*, he ſeem'd to ſerve Christ, and at the ſame Time the Gods, whom he had ſerv'd before; and in the ſame Temple, he had an Altar to ſacrifice to Christ, and another ſmall one to offer Victims to the Devils; the which Temple, *Aldulf*, King of that ſame Province, who liv'd in our Time, teſtifies had ſtood till his Days, and that he had ſeen it when he was a Boy. The aforeſaid King *Redwald* was noble by Birth, tho' ignoble in his Actions, being the Son of *Tytili*, whoſe Father was *Vuffa*, from whom the Kings of the *Eaſt-Angles* are call'd *Vuffings*. But *Eorpwald* was, not long after he had em-

brac'd the Chriſtian Faith, ſlain by one *Richbercht*, a *Gentil*; and from that Time the Province was under Error for three Years, till *Sigbercht*, Brother to the ſame *Eorpwald*, receiv'd the Crown, a moſt Chriſtian and Learned Man, who being baniſh'd in *France*, during his Brother's Life, was admitted to the Sacraments of the Faith, whereof he made it his Buſineſs to cauſe all his Province to partake, as ſoon as he was advanc'd to the Throne. His endeadours were much favour'd by the Biſhop *Felix*, who coming to *Honorius*, the Archbiſhop, from the Parts of *Burgundy*, where he had been born and ordain'd, and having told him what he deſir'd, he ſent him to preach the Word of Life to the aforeſaid Nation of the *Angles*. Nor were his good Wiſhes in vain; for the pious Husbandman reap'd much Fruit there of believing People, delivering all that Province, anſwerably to the Signification of his Name, from long Iniquity and Infelicity, and bringing it to the Faith and Works of Righteouſneſs, and the Gifts of perpetual Felicity. He had the See of his Biſhoprick appointed in the City [a] *Dommoc*, and having preſided over the ſame Province with Pontifical Government ſeventeen Years, he ended his Days there in Peace.

---

[a] Domnoc *and* Dumoc, *in the* Saxon Annals, Domoc, *and in* King Alfred, Dommoc-caeſtep, *now* Dunwich *in* Suffolk. *This ſee* Biſus, *the fourth from* Felix, *divided into two Parts, being old, and unable to manage ſo large a Province, one he plac'd at the little Village, call'd* North-Elm-ham, *and the other here; it was afterward united in* 955, *and remov'd by* Erfaſtus, *the* 22d *Biſhop to* Thetford, *and by* Loſing, *the* 24th *Biſhop to* Norwich.

CHAP.

Chap. XVI.

How Paulinus *preach'd in the Province of* Lindſey, *and of the Reign of* Edwin.

PAULINUS alſo preach'd the Word to the Province of [a] *Lindſey*, which is the firſt on the South ſide of the River *Humber*, ſtretching out as far as the Sea; and firſt converted the Governor of the City of *Lincoln*, with his Family to our Lord. In which City he likewiſe built a [b] Stone Church, of notable Workmanſhip; the Roof whereof being either fallen through Age, or thrown down by Enemies, the Walls are ſtill to be ſeen ſtanding, and every Year ſome miraculous Cures are generally wrought in that ſame Place, for the Benefit of thoſe who ſeek the ſame Faith. In that Church, *Juſtus* departing to CHRIST, *Paulinus* conſecrated *Honorius*, Biſhop in his ſtead, as ſhall be hereafter mention'd in its Place. A certain Abbat and Prieſt of ſingular Veracity, whoſe Name was *Deda*, in relation

[a] *This is by* Cambden *computed to be the third Part of* Lincolnſhire.

[b] *A Monaſtery in Lincolnſhire, whoſe ruin'd Walls ſtand near the River* Witham *in that County, it was burnt down by the* Danes, *and afterwards rebuilt by* Gilbert, (or Walter) de Gaunt, *Earl of* Lincoln, *as* Cambden *writes; but it ſhould ſeem a different Place by the* Monaſticon *from* Bradney, *which* Gaunt *repair'd, for he granted this latter, the Church and Lordſhip of* Partney. Mon. Aug. p. 143.

to the Faith of this Province, told me, that one of the eldeſt Perſons had inform'd him, that he himſelf had been baptiz'd at Noon Day by the Biſhop *Paulinus*, in the Preſence of King *Edwin*, with a great Number of the People in the River *Trent*, near the City, which in the *Engliſh* Tongue is call'd [c] *Tiovulfingaceſtir*; and he was alſo wont to deſcribe the Perſon of the ſame *Paulinus*, that he was tall of Stature, a little ſtooping, his Hair black, his Viſage meagre, his Noſe ſlender and hook'd, his Aſpect both venerable and awful. He had alſo with him in the Miniſtry, *James*, the Deacon, a Man induſtrious and noble in CHRIST, and in the Church; who liv'd even to our Days. It is reported, that there was then ſuch perfect Peace in *Britain*, whereſoever the Dominion of King *Edwin* had extended, that, as is now proverbially ſaid, if a Woman, with her new born Babe would walk throughout the Iſland, from Sea to Sea, ſhe might ſafely do it without receiving any harm. That King took ſuch care of the good of his Nation, that in ſeveral Places, where he had ſeen clear Springs near the High-ways, he there caus'd Stakes to be fix'd, with Braſs Diſhes hanging at them, for the Convenience of Travellers; nor durſt any Man touch them to other intent, than the uſe they were deſign'd for, through the dread they had of him, or would offer to do it for the Affection he bore him. His Authority was ſo great throughout his Dominions, that the

[c] *Said by Mr.* Cambden *to be* Southwell *in* Nottinghamſhire, *in which Church Hiſtory is related this Baptiſm of* Paulinus, *who is likewiſe ſaid to have built that Church.*

the Banners were not only born before him in the Fight; but even in Time of Peace, when he rode about his Cities, Towns or Provinces, with his Officers, the Standard-Bearer was wont to go before him. As alſo when he walk'd along the Streets, that ſort of Banner, which the *Romans* call [d] *Tufa*, and the *Engliſh*, *Thuuf*, was in like manner born before him.

[d] *A Sign in a Banner, of which were ſeveral ſorts, as Eagles, Dragons,* &c.

Chap. XVII.

How Edwin *receiv'd Letters of Exhortation from Pope* Honorius, *who alſo ſent* Paulinus *the Pall.*

AT that Time *Honorius*, Succeſſor to *Boniface*, was Prelate of the Apoſtolical See, who, when he underſtood, that the Nation of the *Northumbrians*, with their King, had been, by the Preaching of *Paulinus*, converted to the Faith and Confeſſion of Christ, ſent the Pall to the ſaid *Paulinus*, and with it Exhortatory Letters to King *Edwin*, exciting him with Fatherly Charity, always to perſiſt and endeavour to advance in the Faith of the Truth, which they had receiv'd. The Contents of which Letter were as follows.

To the moſt excellent Lord and moſt noble Son, Edwin, *King of the* Angles, *Biſhop* Honorius, *Servant of the Servants of God, greeting. The Integrity of your Chriſtianity, in relation to the Worſhip of your Creator, is ſo much inflam'd with the Fire of Faith, that it ſhines out far and near, and being reported throughout the World, brings forth plentiful Fruits of your Labours. For ſo you know yourſelves to be Kings, whilſt being made acquainted with your King and Creator by Orthodox Preaching, you believe God in worſhipping him, and as far as human Condition is able, pay him the ſincere Devotion of your Mind. For what elſe are we able to offer to our God, but in endeavouring to worſhip, and to pay him our Vows, perſiſting in good Actions, and confeſſing him the Creator of Mankind? And therefore, moſt excellent Son, we exhort you with ſuch Fatherly Charity as is requiſite, that you with a careful Intention, and conſtant Prayers, every way labour to preſerve this Gift, that the Divine Mercy has vouchaf'd to call you to his Grace; to the end, that he, who has been pleas'd to bring you to the Knowledge of his Name, deliver'd from all Errors, may likewiſe prepare you the Manſion of the Heavenly Country. Employing yourſelves therefore in reading of* Gregory, *your Preacher, my Lord, of Apoſtolical Memory, repreſent before yourſelf the Tenderneſs of his Doctrine, which he willingly employ'd for the ſake of your Souls; that his Prayers may increaſe your Kingdom and People, and preſent you blameleſs before Almighty God. We with a moſt willing Mind prepare immediately to grant thoſe Things which you hop'd ſhould be by us ordain'd for your Prieſts, the which we do on account of the Sincerity of your Faith, which has been often laudably*

made

made known to us by the Bearers of theſe Preſents. We have ſent two Palls to the two Metropolitans, that is, Honorius *and* Paulinus; *to the intent, that when either of them ſhall be call'd out of this World to his Creator, the other may ſubſtitute another Biſhop in his Place, by this Authority of ours; the which we are excited to grant, as well in regard to your charitable Affection, as of the Diſtance of ſuch large Provinces, as are known to lie between us and you; that we may in all Things afford our Concurrence to your Devotion, according to your Deſires. The Heavenly Grace preſerve your Excellency in Safety.*

CHAP. XVIII.

How Honorius, *who ſucceeded* Juſtus *in the Biſhoprick of the Church of* Canterbury, *receiv'd the Pall and Letters from Pope* Honorius.

IN the mean Time Archbiſhop [a] *Juſtus* was taken up to the Heavenly Kingdom, on the fourth Day of the *Ides* of *November*, and *Honorius* was elected to the See in his ſtead; who came to *Paulinus* to be ordain'd, and he meeting him at *Lincoln*, he was conſecrated the fifth Prelate of the Church of *Canterbury* from

[a] *The Diſputes are various about the Time of this Prelate's Death,* Bede *is ſilent as to the Year. Others ſay* 632. *The Writer of the* Saxon Annals *places it* 627. Ra. de Dicet, 629. *and Dr.* Smith, 630.

from *Auguſtin*. To him alſo the aforeſaid Pope *Honorius* ſent the Pall, and a Letter, wherein he ordains the ſame that he had before eſtabliſh'd in his Epiſtle to King *Edwin*, *viz.* that when either the Biſhops of *Canterbury* or of *York*, ſhall depart this Life, the Survivor of the ſame Degree ſhall have Power of ordaining a Prieſt in the room of him that is departed; leſt it ſhould be neceſſary always to be at the Trouble to travel as far as the City of *Rome*, at ſo great a Diſtance by Sea and Land, to ordain an Archbiſhop. The which Letter we have alſo thought fit to inſert in this our Hiſtory.

To his moſt beloved Brother, Honorius, Honorius. *Among the many good Gifts, which the Mercy of our Redeemer is pleas'd to beſtow on his Servants, the Piety of his Munificence graciouſly confers the ſame, as often as through Brotherly Affection it by a ſort of Contemplation repreſents to them alternatively the unanimous Love, for the which we continually return Thanks to his Majeſty; and we humbly beſeech him, that he will ever in all Stability confirm your dear ſelf, labouring in preaching the Goſpel, and bringing forth Fruit, and following the Rule of your Maſter and Head,* St. Gregory; *and that for the Advancement of his Church, he may by your means add farther Encreaſe; to the end, that your Acquiſition, and that of your Predeceſſors, which ſprouts up from the firſt beginning by our Lord* Gregory, *growing ſtrong, may be farther extended by Faith and Works in the Fear of God and Charity; that ſo the Promiſes of the Word of God may hereafter be refer'd to you; and that this Voice may call you away to*

the

the everlaſting rejoycing. Come unto me all ye that labour, and are heavy laden, and I will give you reſt. *And again,* Well done thou good and faithful Servant; thou haſt been faithful over a few Things, I will make thee Ruler over many things; enter thou into the Joy of thy Lord. Matt. 11. 28. Matt. 25. 21. *And we, moſt beloved Brothers, offering you theſe Words for the ſake of the eternal Charity of Exhortation, do not ceaſe to grant thoſe Things which we again perceive may be agreeable for the Privileges of your Churches, and as well purſuant to your Requeſt, as to that of the Kings our Sons, do by theſe Preſents, in the Name of St.* Peter, *Prince of the Apoſtles, grant you Authority, that when the Divine Grace ſhall command one of you to be call'd to him, the Surviver ſhall ordain a Biſhop in the room of him that is deceas'd. To which effect alſo, we have ſent a Pall to each of you, for celebrating of the ſaid Ordination; that by the Authority of our Precept, you make an Ordination acceptable to God; becauſe the long Diſtance of Sea and Land that lies between us and you, has oblig'd us to condeſcend to grant you this, that no Loſs may happen to your Church any way, on account of any Pretence whatſoever, but rather the Devotion of the People committed to you, be more fully propagated. God preſerve you in Safety, moſt dear Brother. Given the third Day of the* Ides *of* June, *in the Reign of our moſt pious Emperors,* Heraclius *the* 24th *Year of it, the* 23d *of his Proconſulſhip, and the* 3d *of his Conſulſhip; as alſo* Heraclius *the moſt fortunate* Cæſar, *that is, his Son, in the* 3d *Year, the* 7th *Indiction, that is, in the Year of the Incarnation of our Lord,* 634.

CHAP.

CHAP. XIX.

How the aforeſaid Honorius *firſt, and afterwards* John *writ Letters to the Nation of the* Scots, *concerning the Obſervation of* Eaſter, *and the* Pelagian *Hereſy.*

THE ſame Pope *Honorius* alſo writ to the Nation of the *Scots*, whom he had found to err in the Obſervation of Holy *Eaſter*, as has been ſhown above, earneſtly exhorting, that they would not think their own ſmall Number, plac'd in the utmoſt Borders of the Earth, wiſer than all the ancient and modern Churches of CHRIST, throughout the World; and not to celebrate a different *Eaſter*, contrary to the Paſchal Calculation, and the Synodal Decrees of all the Biſhops upon Earth. Likewiſe *John*, who ſucceeded *Severinus*, Succeſſor to the ſame *Honorius*, being yet but Pope elect, ſent Letters to them of great Authority and Erudition, for correcting of the ſame Error; evidently ſhowing, that *Eaſter-Sunday* is to be found from the 15th Moon to the 21ſt, the which was prov'd in the Council of *Nice*. He alſo in the ſame Epiſtle admoniſh'd them to be careful to cruſh the *Pelagian* Hereſy, which he had been inform'd was reviving among them. The beginning of that Epiſtle was thus.

To the moſt beloved and moſt holy Tomianus, Columbanus, Cronanus, Dimanus, *and* Baithanus, *Biſhops*; Cronanus, Hermannus, Lauſtranus, Scellanus *and* Segianus, *Prieſts.* Saranus *and the reſt of the* Scotiſh *Doctors, or Abbats,* Hilarius, *the Archprieſt, and* John, *the Deacon, Keeper of the Place of the Holy Apoſtolical See, and Elect in the Name of God.* Item, John, *Secretary and Keeper of the Place of the Holy Apoſtolical See, and* John, *the Servant of God, Counſellor of the ſame Apoſtolical See. The Writings which were brought by the Bearers to Pope* Severinus, *of holy Memory, he departing this Life, were left without an Anſwer to the Things contain'd in them. The ſame being open'd, leſt ſuch intricate Queſtions ſhould remain unreſolv'd, we found that ſome of your Province, endeavouring to revive a new Hereſy out of an old one, contrary to the Orthodox Faith, do through Ignorance reject our* Eaſter, *when* CHRIST *was ſacrific'd; and contend to keep the ſame on the* 14th *Moon with the* Hebrews. By which beginning of the Epiſtle it evidently appears, that this Hereſy was ſprung among them of very late Times, and that not all their whole Nation, but only ſome of them were fallen into the ſame. After having laid down the manner of keeping *Eaſter*, they add thus concerning the *Pelagians* in the ſame Epiſtle. *And we have alſo underſtood, that the Poiſon of the* Pelagian *Hereſy again ſprings up among you, we therefore exhort you, that you put from your Thoughts all ſuch venemous ſuperſtitious Wickedneſs. For you cannot be ignorant how that execrable Hereſy has been condemn'd; for it has not only been aboliſh'd for* 200 *Years paſt, but it is alſo daily by us bury'd in perpetual Ana-*

thema;

thema; and we exhort you, that you do not rake up the Aſhes of thoſe, whoſe Weapons you know are burnt. For who will not deteſt their inſolent and impious Propoſition, who ſay, That Man can live without Sin of his own free Will, and not through God's Grace. *And in the firſt Place it is the Folly of Blaſphemy to ſay, that Man is without Sin, which none can be, but only the Mediator of God and Man, the Man* CHRIST JESUS, *who was conceiv'd and born without Sin; for all other Men being born in Original Sin, are known to bear the Teſtimony of* Adam's *Prevarication, even whilſt they are without actual Sin, according to the Saying of the Prophet,* For behold I was ſhapen in Iniquity; and in Sin did my Mother conceive me.

CHAP. XX.

How Edwin *being ſlain* Paulinus *returning into* Kent, *had the Biſhoprick of* Rocheſter *confer'd on him.*

EDWIN having reign'd moſt gloriouſly 17 Years over the Nations of both the *Engliſh* and the *Britons*, ſix whereof, as has been ſaid, he alſo ſerv'd the Kingdom of CHRIST. *Caedwal* King of the *Britons* rebell'd againſt him, being ſupported by *Penda*, a moſt warlike Man of the Royal Race of the *Mercians*, and who from that Time govern'd the Kingdom of that Nation 22 Years, with vari-

various Succeſs: A great Battle being fought in the Plain that is call'd [a] *Hethfeld*, *Edwin* was kill'd, on the 4th [b] Day of the Ides of *October*, in the Year of our Lord's Incarnation 633, being then 47 Years of Age, and all his Army was either ſlain or diſpers'd. In the ſame Battle alſo, before him, fell *Offrid*, one of his Sons, a warlike Youth; *Eanfrid*, another of them, being compell'd by Neceſſity, went over to King *Penda*, and was by him afterwards, in the Reign of *Oſwald*, ſlain, contrary to his Oath. At which Time a great Slaughter was made in the Church or Nation of the *Northumbrians*, and the more, for that one of the Commanders, by whom it was made, was a Pagan, and the other, being a Barbarian, was more cruel than the Pagan; for *Penda*, with all the Nation of the *Mercians*, being an Idolater, was a ſtranger to the Name of CHRIST; but *Caedwal*, tho' he bore the Name and profeſs'd himſelf a Chriſtian, was ſo barbarous in his Inclination and Behaviour, that he neither ſpar'd the Female Sex, nor the innocent Age of Children, but with ſavage Cruelty put them to tormenting Deaths, ravaging all their Country for a long Time, and reſolving to cut off all the Race of the *Engliſh* within the Borders of *Britain*. Nor did he pay any reſpect to the Chriſtian Religion which had newly taken Root among them; it being to this Day the Cuſtom of the *Britons*, not

---

[a] *In the* Saxon Annals, Hæðfelða, *Now* Hatfield-*Chace in* Yorkſhire.

[b] *In the* Saxon Annals, 2d *Id.* October, *and in* Flor. die Iduum Octobris. *His Death was in the* Martyrol. celebrated *on the* 4th *of* December.

not to have any regard to the Faith and Religion of the *Engliſh*, nor to correſpond with them any more than with Pagans. King *Edwin*'s Head was brought to *York*, and afterwards into the Church of St. *Peter* the Apoſtle, which he begun, but his Succeſſor *Oſwald* finiſh'd, as has been ſaid before. It was depoſited in the Porch of St. *Gregory*, Pope, from whoſe Diſciples he had receiv'd the Word of Life. The Affairs of the *Northumbrians* being in Confuſion, by reaſon of this Diſaſter, no Safety appearing any where, but in Flight, *Paulinus* taking along with him Queen *Ethelburga*, whom he had before brought thither, return'd into *Kent* by Sea, and was very honourably receiv'd by the Archbiſhop *Honorius*, and King *Eadbald*. He came thither under the Conduct of *Baſſus*, a moſt valiant Soldier of King *Edwin*, having with him *Eanfleda*, the Daughter and *Vuſcfrean*, the Son of *Edwin*, as alſo *Iffi*, the Son of *Offrid*, his Son, whom afterwards the Mother, for Fear of *Eadbald* and *Oſwald*, ſent over into *France* to be bred up by that King, who was her Friend; and there they both dy'd in their Infancy, and were bury'd in the Church, with the Honour due either to Royal Children, or to Innocents of CHRIST. He alſo brought with him many rich Goods of King *Edwin*, among which was a large Gold Croſs, and a gold Chalice, dedicated to the Uſe of the Altar, which are ſtill preſerv'd, and ſhown in the Church of *Canterbury*.

At that Time the Church of *Rocheſter* had no Biſhop, by reaſon that *Romanus*, the Prelate thereof, being ſent to Pope *Honorius* by the Arch-

Archbiſhop *Juſtus*, as his Legate, had been caſt away in the *Italian* Sea; and thereupon, *Paulinus*, at the Requeſt of Archbiſhop *Honorius*, and King *Eadbald*, took upon him the Charge of the ſame, and held it till ſuch Time as he departed to Heaven, with the glorious Fruits of his Labours; and dying in that Church, left there the Pall which he had receiv'd from the Pope of *Rome*. He had left behind him in his Church at *York*, *James*, the Deacon, an Eccleſiaſtical and Holy Man, who continuing long after in that Church, by teaching and baptizing, reſcu'd much Prey from the Power of the old Enemy of Mankind; from whom the Village, where he moſtly reſided, near *Cataract*, (or *Cetrehtam*,) has its Name to this [c] Day. He being extraordinary skilful in ſinging, when the Province was afterwards reſtor'd to Peace, and the Number of the Faithful increas'd, began to teach many the Church Song, according to the Cuſtom of the *Romans*, or of the *Cantuarians*. And being old and full of Days, as the Scripture ſays, he follow'd the Way of his Forefathers.

[c] *Now call'd* Akeburg.

The End of the Second Book.

THE Eccleſiaſtical Hiſtory OF THE *Engliſh Nation.*

BOOK III.

CHAP. I.

How King Edwin's *next Succeſſors loſt both the Faith of their Nation and the Kingdom; but the moſt Chriſtian King* Oſwald *retriev'd both.*

EDWIN being ſlain in Battle, the Kingdom of the *Deiri*, of which Province his Family was, and where he firſt began to reign, devolv'd next to *Oſric*, the Son of his Unkle *Elfric*, who through the Preaching of *Paulinus*, had alſo receiv'd the Faith. But the Kingdom

dom of the *Bernicians*, for into theſe two [a] Provinces the Nation of the *Northumbrians* was formerly divided, was poſſeſs'd by *Eanfrid*, the Son of *Edelfrid*, who deriv'd his Original from that Province, and the Royal Race thereof. For all the Time that *Edwin* reign'd, the Sons of the aforeſaid *Edelfrid*, who had reign'd before him, with many of the Nobility, liv'd in Baniſhment among the *Scots* or *Picts*; and where there catechiz'd according to the Doctrine of the *Scots*, and receiv'd the Grace of Baptiſm. They returning home upon the Death of the King, their Enemy, *Eanfrid*, the Eldeſt of them, abovementioned, became King of the *Bernicians*. Both thoſe Kings, as ſoon as they obtain'd the Government of their Earthly Kingdoms, renounc'd and loſt the Faith of the Heavenly Kingdom; and again deliver'd themſelves up to be defil'd, and caſt away by the former Filth of their Idols. But preſently after, the wicked King of the *Britons*, *Ceadwal*, ſlew them both, through the rightful Vengeance of Heaven, tho' the Act was baſe in him. Firſt *Oſric*, the very next Summer, by whom being beſieg'd in a ſtrong Town, ſallying out on a ſudden with all his Forces, by Surprize, he deſtroy'd him and all his Army. Then having, for the ſpace of a Year, not reign'd like a victorious King over the Provinces of the *Northumbrians*, but ravag'd, and in a bloody manner deſtroy'd them like an inhuman Tyrant, he at

N length

[a] *The Kingdom of the* Northumbrians *was divided into two Provinces*, Deira *and* Bernicia. Deira *reach'd from the* Humber *to the* Tees; *the other from the* Tees *to the* Tweed.

length brought to the ſame End *Eanfrid*, who unadviſedly came to him with only twelve choſen Soldiers, to ſue for Peace. To this Day that Year is look'd upon as unhappy, and hateful to all good Men; as well on account of the Apoſtacy of the *Engliſh* Kings, who had renounc'd the Faith, as of the outragious Tyranny of the *Britiſh* King. Hence it has been agreed by all Men, that treat of the Time of the Reigns of Kings, to aboliſh the Memory of thoſe perfidious Perſons, and to aſſign that Year to the Reign of the following King *Oſwald*, a Man belov'd by God. He advancing after the Death of his Brother *Eanfrid*, with a ſmall Army, but ſtrengthned with the Faith of CHRIST, the abominable Commander of the *Britons* was ſlain with numerous Forces, which he boaſted nothing could withſtand, at a Place in the *Engliſh* Tongue, call'd [b] *Deniſes-burn*, that is, *Deniſes-Brook*.

---

[b] *Mr.* Cambden *calls it* Devils-burn, *by what Authority is uncertain. The* Latin *Copies of* Bede *have it* Deniſes-burna, *and King* Ælfred's Saxon *Paraphraſe*, Denireſ-bupna *and* Denireſ-bupna. Cambden *ſays it was call'd in old Books* Deviſton, *and now* Diſton, *a Seat of the* Ratcliffs *in* Cumberland, *and gave the Title of Baron to the late unhappy Earl of* Derwentwater.

Chap. II.

How among innumerable other miraculous Cures wrought by the Croſs, which King Oſwald, *being ready to engage againſt the Barbarians, erected, a certain Youth had his lame Arm heal'd.*

THE Place is ſhown to this Day, and held in much Veneration, where *Oſwald* being about to engage, erected the Sign [a] of the Holy Croſs, and on his Knees pray'd to God, that he would aſſiſt his Worſhippers in their great Diſtreſs. It is farther reported, that the Croſs being made in haſte, and the Hole dug in which it was to be fix'd, he being full of Faith, laid hold on and held it with both his Hands, till it was ſet faſt by throwing in the Earth; and this done, raiſing his Voice, he cry'd to his Army, *Let us all kneel, and jointly beſeech the True and Living God Almighty, in his Mercy, to defend us from the haughty and fierce Enemy; for he knows, that we have undertaken a juſt War for the Safety of our Nation.* All did as he had commanded, and

a *In the Archives of* Durham *are many Charters with the ancient Seal of St.* Cuthbert *annex'd, in which is the Head of St.* Oſwald, *on one ſide, and his Croſs on the reverſe, as Dr.* Smith *obſerves, who has given us the Impreſſion.*

accordingly advancing towards the Enemy with the firſt dawn of the Day, they obtain'd the Victory, ſuitable to the Merit of their Faith. In that Place of Prayer very many miraculous Cures are known to have been perform'd, as a Token and Memorial of the King's Faith; for even to this Day, many are wont to cut off ſmall Chips of the Wood of the Holy Croſs, the which being put into Water, Men or Cattle drinking of, or ſprinkled with that Water, are immediately reſtor'd to Health. That Place in the *Engliſh* Tongue is call'd, [b] *Heofonfeld*, which ſignifies, *The Heavenly Field*, which Name, it formerly receiv'd as a certain Preſage of what was afterwards to happen, denoting, that there the Heavenly Trophy would be erected, the Heavenly Victory begun, and Heavenly Miracles be wrought to this Day. The ſame Place is near the Wall, with which the *Romans* formerly enclos'd the Iſland from Sea to Sea, to reſtrain the Fury of the barbarous Nations; as has been ſaid before. In which Place, the Brothers of the Church of *Hagulſtad*, which is not far from thence, repairing thither Yearly, on the Day before the

---

[b] *In the* Saxon *Paraphraſe* heofenfelb, *in* Cambden, heafenfelb, *or* Heavenfield, *now* Haledon, *or* Holydown *in* Northumberland. *This Battle* Malmsbury *ſays, was fought againſt* Penda, *King of the* Mercians, *who was at that Time General of* Cadwallin's *Forces. Mr.* Cambden *(as Biſhop* Gibſon *obſerves,) has plac'd the Battle of* Oſwald *at* Heafenfelth, *where, as* Bede *only mentions the erecting the Croſs there; for the Battle was at* Denisburn. *At this* Heafenfelth *was built a Chapel dedicated to St.* Oſwald.

the ſame King *Oſwald* was afterwards ſlain, to watch there for the Health of his Soul, and having ſung many Pſalms, to offer for him in the Morning the Sacrifice of the Holy Oblation. And that good Cuſtom increaſing, they have lately built and conſecrated a Churchthere, making that a more ſacred and more honourable Place; and this with good Reaſon, for it appears, that there was no Sign of the Chriſtian Faith, no Church, no Altar erected throughout all the Nation of the *Bernicians*, before that new Commander of the Army, being prompted by the Devotion of his Faith, ſet up that ſame, as he was going to give Battle to his moſt barbarous Enemy.

Nor is it from our Purpoſe to relate one of the many Miracles that have been wrought at this Croſs. One of the Brothers of the ſame Church of *Hagulſtad*, whoſe Name is *Bothelm*, and who is ſtill living, a few Years ſince, walking careleſly on the Ice at Night, falling on a ſudden, broke his Arm, and felt a moſt raging Pain in the broken Part, ſo that he could not lift up that Arm to his Mouth for the Violence of the Anguiſh. He one Morning hearing that one of the Brothers deſign'd to go to the Place of that Holy Croſs, deſir'd him, at his Return, to bring him ſome bit of that venerable Wood, ſaying, he believ'd, that with the help of God he might thereby be heal'd. The Brother did what he was deſir'd, and returning in the Evening, when the Brothers were ſitting at Table, he gave him ſome of the old Moſs which grew upon the Superficies of the Wood. He, as he ſate at Table, having no Place to lay up that which was brought him,

put the ſame into his Boſom; and forgetting when he went to Bed, to lay it up, left it in his Boſom. Awaking in the middle of the Night, he felt ſomething cold lying by his ſide, and putting his Hand to feel what it was, found his Arm and Hand as ſound, as if he had never felt any ſuch Pain.

CHAP. III.

How the ſame King Oſwald, *aſking a Biſhop of the* Scotiſh *Nation, had* Aidan *ſent him, and granted him an Epiſcopal See in the Iſle of* Lindisfarn.

THE ſame *Oſwald*, as ſoon as he aſcended the Throne, being deſirous that all the Nation he began to govern, ſhould receive the Grace of the Chriſtian Faith, whereof he had found happy Experience in vanquiſhing the Barbarians, he ſent to the Elders of the *Scots*, among whom himſelf and his Followers, when in Baniſhment had receiv'd the Sacrament of Baptiſm, deſiring they would ſend him a Biſhop, by whoſe Inſtruction and Miniſtry, the Nation of the *Engliſh* which he govern'd, might be taught the Advantages, and receive the Sacraments of the Chriſtian Faith. Nor were they ſlow in granting his Requeſt; but ſent him Biſhop *Aidan*, a Man of ſingular Meekneſs, Piety and Moderation; having the Zeal of God, tho' not altogether according to Knowledge;

ledge; for he was wont to keep *Eaſter-Sunday*, according to the Cuſtom of his Country, often before mention'd, from the fourteenth to the twentieth Moon; the Northern Province of the *Scots*, and all the Nation of the *Picts*, celebrating *Eaſter* then after that manner, believing they therein follow'd the Writings of the Holy and Praiſeworthy Father *Anatolius*; the which, whether it be true, every skilful Perſon can diſcern. But the Nations of the *Scots*, which dwelt in the Southern Parts of the Iſland of *Ireland*, had long ſince, by the Admonition of the Biſhop of the Apoſtolical See, learnt to obſerve *Eaſter* according to the Canonical Cuſtom. The Biſhop coming, the King appointed him his Epiſcopal See in the Iſle of *Lindisfarn*, where he deſir'd it. The which Place, the Tide flowing and ebbing twice a Day, is enclos'd by the Waves of the Sea like an Iſland; and again, twice the Shore being left dry, becomes contiguous to the Land. The King alſo humbly and willingly in all Caſes giving ear to his Admonitions, apply'd himſelf very induſtriouſly to build and dilate the Church of CHRIST in his Kingdom; wherein it was very often moſt pleaſant to ſee, when the Biſhop, who was not skilful in the *Engliſh* Tongue, preach'd the Goſpel, the King himſelf interpreting the Word of God to his Commanders and Miniſters, for he had perfectly learnt the Language of the *Scots*, during his long Baniſhment. From that Time many of the *Scots* began daily to come into *Britain*, and with great Devotion to preach the Word of Faith to thoſe Provinces of the *Engliſh*, over which King *Oſwald* reign'd, and thoſe a-

mong them, that had receiv'd the Degree of Prieſthood, adminiſter'd to them the Grace of Baptiſm. Churches were built in ſeveral Places; the People joyfully flock'd together to hear the Word; Poſſeſſions were given of the King's Bounty, to build Monaſteries; the *Engliſh*, great and ſmall, were, by their *Scotiſh* Maſters, inſtructed in the Rules and Obſervance of regular Diſcipline; for moſt of them that came to preach, were Monks. The Biſhop *Aidan* was himſelf a Monk, of the Iſland call'd [a] *Hii*; whoſe Monaſtery was for a long Time the chief of almoſt all thoſe of the Northern *Scots*, and all thoſe of the *Picts*, and had the Direction of their People. That Iſland belongs to *Britain*, being divided from it by a ſmall Arm of the Sea, but had been long ſince given by the *Picts*, who inhabit thoſe Parts of *Britain*, to the *Scotiſh* Monks, becauſe they had receiv'd the Faith of CHRIST through their Preaching.

[a] *Gives the Title of Earl to one of the Family of the* Campbels, *it is now call'd,* I-combkill.

CHAP. IV.

When the Nation of the Picts *receiv'd the Faith.*

IN the Year of the Incarnation of our Lord, 565. At which Time *Juſtin*, the Younger, had the Government of the *Roman* Empire, next after *Juſtinian*; there came into *Britain*, a fa-

a famous Prieſt and Abbat, a Monk by Habit and Life, whoſe Name was *Columb*, to preach the Word of God to the Provinces of the Northern *Picts*, that is, to thoſe that are ſeparated from the Southern Parts by the ſteep [b] and uncooth Mountains; for the Southern *Picts*, who dwell on this ſide of thoſe Mountains, had long before, as is reported, forſaken the Errors of Idolatry, and embrac'd the Faith of Truth, by the Preaching of *Nynias*, a moſt Reverend Biſhop, and moſt Holy Man of the *Britiſh* Nation, who had been regularly inſtructed at *Rome*, in the Faith and Myſteries of Truth; whoſe Epiſcopal See, of the Invocation of St. *Martin*, the Biſhop, and ſtately Church, (wherein he and many other Saints reſt in the Body,) the *Engliſh* Nation is now poſſeſs'd of. That Place belonging to the Province of the *Bernicians*, is generally call'd [c] *Candida Caſa*, the *White Houſe*, becauſe he there built a Church of Stone, which was not uſual among the *Britons*. *Columb* came into *Britain*, at the Time when *Bridius*, the Son of *Meilochon*, reign'd over the *Picts*, a moſt powerful King, and in the

[b] Bede *here means Mount* Grampus, *of which the higheſt Part is call'd* Drum Albin.

[c] *This Mr.* Cambden *takes to be the* Leucopibia *of* Ptolomy, *and thinks his Tranſcribers have miſtaken the Original,* Λευκ' οικιδια, i. e. *White Houſes. The Author of the* Saxon Chronicle, *calls it* hpitærne, Whit-herne, *it is in* Galloway *in* Scotland. Hector Boethius *makes no ſcruple of placing this under the* Scotiſh *Government in* Bede's *Time, and* Dempſter *daringly aſſerts, that it was always ſo, whereas the contrary appears plainly by* Bede's *laſt C. of his fifth Book, when reckoning up the Biſhops under* Ceolwulf, *he mentions* Pectelm, *Biſhop of this See, lately erected.*

the ninth Year of his Reign, and he converted that Nation to the Faith of CHRIST, by his Preaching and Example; whereupon he alſo receiv'd of them the aforeſaid Iſland for the Poſſeſſion of a Monaſtery; for it is not very large, but about five Miles in Compaſs, according to the *Engliſh* Computation, which his Succeſſors hold to this Day; where he was alſo bury'd, at the Age of 77, about thirty two Years after he came into *Britain* to preach. Before he paſs'd over into *Britain*, he had built a noble Monaſtery in *Ireland*, which from the great Number of Oaks, is in the *Scotiſh* Tongue call'd [d] *Dearmach*, that is, the *Field of Oaks*. From both which Monaſteries, many others had their beginning through his Diſciples, both in *Britain* and *Ireland*. Over all which, that Monaſtery in the Iſland, where his Body lies in chief. That Iſland has an Abbat, who is a Prieſt, for its Ruler, to whoſe Direction all the Province, and even the [e] Biſhops, contrary to the uſual Method, are ſubject, according to the Example of that firſt Teacher, who was not a Biſhop, but a Prieſt and Monk; of whoſe Life and Words, ſome Writings are ſaid to be preſerv'd by his Diſciples. But whatſoever he was himſelf, this we know of him for certain, that he left Succeſſors renowned for much Continency, the Love of

[d] *Now* Durrogh *in* Kings-County *in* Ireland.

[e] *This the Learned Primate* Uſher *contradicts, and urges from the* Ulſter Annals *his keeping a Biſhop always in his Monaſtery, and his Succeſſor* Adamnanus *tells us that he paid Submiſſion to a certain Prelate upon breaking Bread at the Altar*, Adamnan. in vit. *Columbi* apud Canisii Antiqu. Tom. 5. *Yet this proves nothing againſt what* Bede *ſays.*

of God and regular Obſervance. It is true, they follow'd uncertain Rules in the Obſervation of the great Feſtival, as having none to bring them the Synodal Decrees for the Obſervation of *Eaſter*, by reaſon of their being ſeated ſo far from the reſt of the World; therefore only practiſing ſuch Works of Piety and Chaſtity, as they could learn from the Prophetical, Evangelical, and Apoſtolical Writings. This manner of keeping *Eaſter* continu'd among them no ſhort Time, that is, till the Year of our Lord's Incarnation, 716, for the ſpace of 150 Years. But then the moſt Reverend and Holy Father, and Prieſt *Egberht*, of the *Engliſh* Nation, who had long liv'd in Baniſhment in *Ireland* for the ſake of CHRIST, and was moſt learned in the Scriptures, and renowned for long Perfection of Life, coming to them, they were corrected by him, and reduc'd to the true and canonical Day of *Eaſter*; the which they did not nevertheleſs always keep on the 14th Moon with the *Jews*, as ſome imagin'd, but indeed on *Sunday*, yet not in the proper Week. For, as Chriſtians, they knew that the Reſurrection of our Lord, which hapned on the firſt Day after the Sabbath, was always to be celebrated on the firſt Day after the Sabbath; but being rude and barbarous they had not learnt, when that ſame firſt Day after the Sabbath, which is now call'd the Lord's Day, fell out. But becauſe they had not laid aſide the fervent Grace of Charity, they were worthy to be perfectly inform'd in the true Knowledge of this Particular; according to the Promiſe of the Apoſtle, ſaying, *And if in any thing ye be otherwiſe minded, God* Phil. 3. 15.

ſhall

ſhall reveal even this unto you. Of which we ſhall ſpeak more fully in its proper Place.

CHAP. V.

Of the Life of Biſhop Aidan.

FROM the aforeſaid Iſland, and College of Monks was *Aidan* ſent to inſtruct the *Engliſh* Nation in CHRIST, having receiv'd the Dignity of a Biſhop, at the Time when the Abbat and Prieſt [a] *Segerius* preſided over that Monaſtery; whence, among other Inſtructions for Life he left the Clergy the moſt wholſome Example of Abſtinence or Continence, of whoſe Doctrine it was the higheſt Commendation with all Men, that he taught no otherwiſe than he and his liv'd; for he neither ſought, nor lov'd any thing of this World, but delighted in diſtributing immediately among all the Poor he met, whatſoever was given him by the Kings or rich Men of the World. He was wont to range about both Towns and Country, not on Horſeback, but a foot, unleſs compell'd by ſome urgent Neceſſity; and whereſoever in his Way he ſaw any either Rich or Poor, he preſently repair'd thither to invite them, if Infidels to embrace the Myſtery of Faith; or if they were of the Faithful, to ſtrengthen them in the Faith, and to ſtir them up by Words and Actions to Alms and

[a] *The Fourth Abbat from St.* Columb.

and good Works. His courſe of Life was ſo different from the Slothfulneſs of our Times, that all thoſe who bore him Company, whether they were ſhorn Monks or Laymen were to be employ'd in Meditation, that is, either in reading the Scriptures, or learning Pſalms. This was the daily Employment of him and all that were with him; whereſoever they went; and if it hapned, which was but ſeldom, that he was invited to eat with the King, he went with one or two Clerks, and having taken a ſmall Repaſt, made haſte to be gone with them, either to read or write. Many religious Men and Women, being ſtirr'd up by his Example, at that Time, took up the Cuſtom throughout the Year, excepting the Intermiſſion of the fifty Days after *Eaſter*, to faſt on *Wedneſdays* and *Frydays* till the ninth Hour. He never us'd to give any Mony to the powerful Men of the World, but only Meat, if he hapned to entertain them; and, on the contrary, whatſoever Gifts of Money he receiv'd from the Rich, he either diſtributed them, as has been ſaid, to the uſe of the Poor, or beſtow'd them in ranſoming ſuch as had been wrongfully ſold. In fine, he afterwards made many of thoſe he had ranſom'd for Mony, his Diſciples, and after having taught and inſtructed them, advanc'd them to the Order of Prieſthood. It is reported, that when King *Oſwald* had ask'd a Biſhop of the *Scotiſh* Province, who might adminiſter the Word of Faith to him and his Nation, there was firſt ſent to him another Man of a more auſtere Diſpoſition, who, meeting with no Succeſs, when he for ſome Time preach'd to the *Engliſh*

gliſh Nation, and being unregarded by the People, return'd home, and in an Aſſembly of the Elders reported, that he had not been able to do any good to that Nation he had been ſent to preach to, becauſe they were unciviliz'd Men, and of a ſtubborn and barbarous Diſpoſition. They, as is teſtify'd, in a great Council ſeriouſly debated what was to be done, being deſirous that the Nation ſhould receive the Salvation it demanded, and grieving for that they had not receiv'd the Preacher ſent to them. Then ſaid *Aidan*, who was alſo preſent in the Council, to the Prieſt then ſpoken of, *I am of Opinion, Brother, that you was more ſevere to your unlearned Hearers than you ought to have been, and did not at firſt conformably to the Apoſtolical Rule, give them the Milk of more eaſy Doctrine, till being by degrees nouriſh'd with the Word of God, they ſhould be capable of greater Perfection, and able to practice God's ſublimer Precepts.* Having heard theſe Words, all there preſent began diligently to weigh what he had ſaid, and preſently concluded, that he deſerv'd to be made a Biſhop, and ought to be ſent to inſtruct the Incredulous and Unlearned; he being found to be endu'd with ſingular Diſcretion, which is the Mother of other Virtues, and accordingly being ordain'd, they ſent him to their Friend, King *Oſwald*, to preach; and he, as the Time approv'd it, afterwards appear'd fraught with all other Virtues, as he had before been obſervable for his Diſcretion.

CHAP.

CHAP. VI.

Of King Oſwald's *wonderful Religiouſneſs and Piety.*

KING *Oſwald*, with the Nation of the *Engliſh* which he govern'd, being inſtructed with the Doctrine of this moſt Reverend Prelate, did not only learn to hope for Heavenly Kingdoms unknown to his Progenitors; but alſo obtain'd of the ſame one Almighty God, who made Heaven and Earth, more earthly Kingdoms than any of his Anceſtors. In fine, he brought under his Dominion all the Nations and Provinces of *Britain*, which are divided into four Languages, *viz.* of the *Britons*, the *Picts*, the *Scots* and the *Engliſh*. Being rais'd to that height of Dominion, which is wonderful to relate, he always continu'd humble, affable and generous to the Poor and Strangers.

In ſhort, it is reported, that ſitting at a time, on the Holy Day of *Eaſter*, at Dinner, with the aforeſaid Biſhop, and a ſilver Diſh being ſet before him, full of Royal Dainties, and they being juſt ready to bleſs the Bread, the Servant whom he had appointed to relieve the Poor, came in on a ſudden, and told the King, that a very great multitude of needy Perſons come from all Parts, was ſitting in the Streets, begging ſome Alms of the King; who immediately order'd the Meat ſet before him to be carried to the

Poor,

Poor, and the Diſh to be cut in Pieces and divided among them. At which ſight, the Biſhop who ſat by him, much taken with ſuch an Act of Piety, laid hold of his Right-hand and ſaid, *May this Hand never periſh.* Which fell out according to the Prayer of his Bleſſing, for his Arm and Hand being cut off from his Body, when he was ſlain in Battle, they remain entire and uncorrupted to this Day; and being put into a ſilver Caſe they are kept in St. *Peter's* Church in the [a] Royal City, which has taken its Name from a certain former Queen call'd *Bebla*, and deſervedly honour'd by all Perſons. Through this King's Management the Provinces of the *Deiri* and the *Bernicians*, which till then had been at Variance, were united in Peace, and as it were moulded into one People. He was Nephew to King *Edwin* by his Siſter *Acha*; and it was fit that ſo great a Predeceſſor ſhould have ſo great an Heir of his Religion and Kingdom of his own Family.

---

[a] *King* Ælfred *in his Paraphraſe calls it* Cynelican-buph, *and* Cynelican bypig, i. e. *a Royal Seat. It is call'd by the* Saxon Annals, bebanburg *and* Bebba-burg; *but the Derivation from* Bebba, *is not there mention'd; he ſays it was built by King* Ida, *and firſt ſurrounded with a Turf (and after with a Stone) Wall, it is now call'd* Bamborough, *in* Northumberland; *This Arm the Writer of the* Saxon Chronicle *ſays, was in his Time at* Bebban-burg, Sim. Dunelm, *ſays, that one* Suarde-brand, *a Monk of their Houſe, had often ſeen it. It was carried to* Peterburg, *and* Ingulfus *of* Croyland *ſays, he remembred a Prior, who in the* Daniſh *Times fled from* Peterburgh *with ſome of his Fraternity, and carried with them the Arm of St.* Oſwald, *to the Iſle of* Eli, *but that many Years after it was ſhown in the Monaſtery at* Peterborough.

CHAP.

CHAP. VII.

How the Province of the Weſt-Saxons *receiv'd the Word of God by the preaching of* Birinus; *and of his Succeſſors* Agilbercht *and* Leutherius.

AT that Time the Nation of the *Weſt-Saxons*, formerly call'd [a] *Geviſſe*, in the Reign of *Cynegilſus*, embrac'd the Faith of CHRIST; Biſhop *Birinus* preaching the Word to them, who came into *Britain* by the Advice of Pope *Honorius*; he promiſing, in his Preſence, that he would ſow the Seed of the Holy Faith in the inner Parts, beyond the Dominions of the *Engliſh*, where no other Teacher had been before him. Hereupon he receiv'd Epiſcopal Conſecration from *Aſterius*, Biſhop of *Genoa*; but coming into *Britain* and firſt entring the Nation of the *Geviſſeans*, finding all there moſt confirm'd Pagans, he thought it more beneficial to preach the Word of God there, than to proceed further to ſeek for others to preach to. He preaching in the aforeſaid Province, it happen'd that when the King himſelf having been Catechis'd, was baptiz'd with his People, the moſt Holy and Victorious *Oſwald*, King of the *Northumbrians*, was preſent, and ſtood his Godfather; and thus by a moſt pleaſing and acceptable to God

[a] Saxon *for the Weſtward Inhabitants.*

Aſſociation, he firſt receiv'd him for his Son, regenerated to God, whoſe Daughter he was to take to Wife. Both the Kings gave to the Biſhop the City that is call'd [b] *Dorcic*, there to ſettle his Epiſcopal See; where having built and conſecrated Churches, and by his Labour call'd many People to the Lord, he departed to him; was bury'd in the ſame City, and many Years after, when *Hedde* was Biſhop, tranſlated thence to the City of *Winteheſter*, and depoſited in the Church of the bleſſed Apoſtles *Peter* and *Paul*.

The King alſo dying, his Son *Cenwalch* ſucceeded him in the Throne; but refus'd to embrace the Myſteries of the Faith, and of the Heavenly Kingdom, and not long after alſo loſt the Dominion of his Earthly Kingdom; for putting away the Siſter of *Penda*, King of the *Mercians*, whom he had marry'd, he took another Wife; whereupon a War enſuing, and being by him expell'd his Kingdom, he withdrew to *Anna*, King of the *Eaſt-Saxons*, where living three Years in Baniſhment, he found the Faith, and receiv'd the Truth; for the King, with whom he liv'd in his Baniſhment, was a good Man, and happy in a good and holy Offſpring, as we ſhall ſhow hereafter. But when *Cenwalch* was reſtor'd to his Kingdom,

---

[b] *In the* Saxon *Chron.* Ðonc-ceaſtre *and* Ðonce ceaſtre, *now call'd* Dorcheſter, *a ſmall decay'd Town in* Oxfordſhire, *ſituate on the Banks of the* Thame; *and, for its watry ſituation, call'd by* Leland, Hydropolis. *It has been long decay'd upon removing the See to* Lincoln. *And even in* Malmsbury's *Time it was a ſmall unfrequented Village, remarkable nevertheleſs for the beauty of its Churches and the care taken of them.* Cambd.

dom, there came into that Province out of *Ireland*, a certain Biſhop, call'd *Agilbert*, by Nation a *Frenchman*, but who had then liv'd a long Time in *Ireland*, on account of reading the Scriptures. He aſſociated himſelf with the King, taking up the Miniſtry of Preaching, of his own accord. The King obſerving his Erudition and Induſtry, deſir'd him to receive an Epiſcopal See, and ſtay there for his Biſhop, and he complying with that Prince's Requeſt, preſided over thoſe People many Years in the Prieſtly Function. At length the King, who underſtood none but the Language of the *Saxons*, grown weary of that barbarous Tongue, brought into the Province another Biſhop of his own Nation, whoſe Name was *Wini*, who had been ordain'd in *France*; and dividing his Province into two Dioceſes, appointed this laſt his Epiſcopal See in the City of *Wincheſter*, by the *Saxons* call'd *Vintaceſtir*. *Agilbert* being highly offended, that the King ſhould do this without his Advice, return'd into *France*, and being made Biſhop of the City of *Paris*, dy'd there, aged and full of Days. Not many Years after his Departure out of *Britain*, *Wini* was alſo expell'd his Biſhoprick, who, going away to *Wlfhere*, King of the *Mercians*, purchas'd of him for Mony, the See of the City of *London*, and remain'd Biſhop of the ſame till the End of his Days. Thus the Province of the *Weſt-Saxons* continu'd no ſmall Time without a Biſhop. During which Time, the aforeſaid King of that Nation ſuſtaining very great Loſſes in his Kingdom from his Enemies; at length bethought himſelf, that having been before expell'd his Kingdom for

his Infidelity, he had been reſtor'd when he receiv'd the Faith of CHRIST; and became ſenſible that the Province being then deſtitute of a Biſhop, it was likewiſe juſtly depriv'd of the Divine Protection. He therefore ſent Meſſengers into *France* to *Agilbert*, humbly intreating him to return to the Biſhoprick of his Nation. But he excuſing himſelf, and affirming that he could not go, becauſe he was ty'd to the Biſhoprick of the Dioceſe of his own City; however, that he might not ſeem to refuſe him any Aſſiſtance, ſent in his ſtead thither the Prieſt *Leutherius*, his Nephew, who, if he thought fit, might be ordain'd his Biſhop, ſaying, *He thought him worthy of a Biſhoprick.* He being honourably receiv'd by the King and the People, they intreated *Theodorus*, then Archbiſhop of the Church of *Canterbury*, to conſecrate him their Biſhop. He being Conſecrated in the ſame City, many Years carefully alone govern'd the Biſhoprick of the *Weſt-Saxons* by Synodical Authority.

CHAP.

CHAP. VIII.

How Earconbert, *King of* Kent, *order'd the Idols to be deſtroy'd; and of his Daughter,* Earcongota, *and his Kinſwoman* Ethiberga, *Virgins conſecrated to God.*

IN the Year of the Incarnation of our Lord, 640, *Eadbald*, King of *Kent*, departing this Life, left his Kingdom to his Son *Earconbert*, which he moſt nobly govern'd twenty four Years and ſome Months. He was the firſt of the *Engliſh* Kings, that of his ſupreme Authority commanded the Idols, throughout his whole Kingdom, to be forſaken and deſtroy'd, and the Faſt of forty Days before *Eaſter* to be obſerv'd; and that the ſame might nor be neglected by any; he appointed proper and condign Puniſhments for the Offenders. His Daughter *Earcongota*, as became the Offſpring of ſuch a Parent, was a moſt virtuous Virgin, always ſerving God in a Monaſtery, which had been built in the Country of the *Francs*, by a moſt noble Abbeſs, call'd [a] *Fara*, at a Place call'd in [b] *Brige*; for at that Time, but few

[a] *Call'd alſo* Burgundofara.

[b] *A Province of* France, *call'd now* Brie, *in which* Fara *built a religious Houſe, call'd to this Day from the Foundreſs* Faremouſtier. *Dr.* Smith.

few Monaſteries being built in the Country of the *Angles*, many were wont, for the ſake of Monaſtical Converſation, to repair to the Monaſteries of the *Francs* or *Gauls*; and they alſo ſent their Daughters there to be inſtructed, and deliver'd to their Heavenly Bridegroom; eſpecially in the Monaſteries of *Brige*, of [c] *Calè* and [d] *Andilegum*. Among whom was alſo *Saethryth*, Daughter of the Wife of *Anna*, King of the *Eaſt-Angles*, abovemention'd; and *Ethilberga*, natural Daughter of the ſame King, both of whom, tho' Strangers, were for their Virtue made Abbeſſes of that Monaſtery of *Brige*. *Sexburga*, that King's eldeſt Daughter, Wife to *Earconbert*, King of *Kent*, had a Daughter call'd *Earcongota*, of whom we are to ſpeak. Many wonderful Works and Miracles of this Virgin, dedicated to God, are to this Day related by the Inhabitants of that Place; but it ſhall ſuffice us to ſay ſomething briefly of her Paſſage out of this World to the Heavenly Kingdom. The Day of her Departure drawing near, ſhe began to go about to the Cells of the infirm Servants of CHRIST, and particularly thoſe that were of a great Age, or moſt diſtinguiſhable for Probity of Life, and humbly recommending herſelf to their Prayers, did not ſtick to let them know that her Death was at hand, which ſhe had known by Revelation, the which ſhe ſaid was after this manner. That ſhe had ſeen a Number of Men all in white, come into the Monaſtery, and being ask'd by her,

[c] Chelles *in* France, *where* Bathildis *founded a* Nunnery. Ibid.

[d] *Now call'd* Andeli ſur Seine.

her, *What they wanted, and what they did there.* They anſwer'd, *They had been ſent thither to carry away with them the Gold Medal, that had been brought thither from* Kent. That ſame Night in the laſt Part of it, that is, at the dawn of the Day, leaving the Darkneſs of this World, ſhe departed to the Heavenly Light. Many of the Brethren of that Monaſtery, that were in other Houſes, declar'd they had then plainly heard Concerts of Angels ſinging, and the Noiſe as it were of a Multitude entering the Monaſtery. Whereupon going out immediately to ſee what it might be, they ſaw an extraordinary great Light coming down from Heaven, which conducted that Holy Soul, ſet looſe from the Bonds of the Fleſh, to the eternal Joys of its celeſtial Country. They farther add other Miracles, that were the ſame Night divinely wrought in the ſame Monaſtery; but we proceeding to other Matters, leave them to be related by thoſe to whom it belongs. The Body of the venerable Virgin and Bride of CHRIST, was bury'd in the Church of the Bleſſed Protomartyr *Stephen.* It was thought fit, three Days after to take up the Stone that cover'd the Grave, and to raiſe it higher in the ſame Place, which whilſt they were doing, ſo great a Fragrancy of Perfume roſe from below, that it ſeem'd to all the Brothers and Siſters there preſent, as if ſome Store of the richeſt Balſams had been open'd. Her Step-Mother alſo, *Ethilberga* abovemention'd, preſerv'd the Glory, belov'd of God, of perpetual Virginity, in great Continency of Body; but how great her Virtue was, became more conſpicuous after her Death. Being Abbeſs, ſhe

began to build in her Monaſtery a Church, in Honour of all the Apoſtles, wherein ſhe deſir'd her Body might be bury'd; but when that Work was advanc'd half Way, ſhe was prevented from finiſhing it by Death, and bury'd in the very Place of the Church where ſhe had deſir'd. After her Death, the Brothers rather applying themſelves to other Things; this Structure was intermitted for ſeven Years, at the Expiration whereof, they reſolv'd, by reaſon of the Greatneſs of the Work, wholly to lay aſide the Building of the Church; but to remove the Abbeſſes Bones from thence to ſome other Church that was finiſh'd and conſecrated; and opening her Tomb, they found the Body as entire, as it had been free from the Corruption of carnal Concupiſcence, and having waſh'd it again, and put on it other Cloaths, they remov'd the ſame to the Church of St. *Stephen*, Martyr, Whoſe Nativity, (or Commemoration Day) is wont to be there celebrated with much Magnificence, on the Day of the *Nones* of *July*.

CHAP.

CHAP. IX.

That miraculous Cures have been frequently done in the Place where King Oſwald *was kill'd; and that firſt, the Beaſt of a Traveller, and afterwards a young Girl was cur'd of a Palſy.*

OSWALD the moſt Chriſtian King of the *Northumbrians* reign'd nine Years, including that Year which had been render'd deteſtable by the brutal Impiety of the King of the *Britons*, and the Apoſtacy of the *Engliſh* Kings; for as was ſaid above, it is agreed by the unanimous Conſent of all, that the Names of the Apoſtate Kings ſhould be quite eras'd out of the Catalogue of the Chriſtian Kings, and no Year aſcrib'd to their Reign. After which Term of Years, *Oſwald* was kill'd in a great Battle, by the ſame Pagan Nation, and Pagan King of the *Mercians*, by whom his Predeceſſor *Edwin* had been ſlain, at a Place, which in the *Engliſh* Tongue is call'd [a] *Maſerfeth*, in the 38th Year of his Age, on the fifth

[a] *In* Brompton, Marsfeld *in the* Saxon Annals Maserfels, *as it is likewiſe in* K. Alfred's *Paraphraſe, a Village on the Weſtern Bounds of* Shropſhire, *now call'd* Oſweſtre *or* Oſwalds-Tree, *in* Welch, Croix Oſwald, *from that Prince's Name, and the miraculous Croſs here fix'd.* Leland *obſerves there is a fair Church with a Tower Steeple dedicated to him, where was formerly a Church, call'd* White Church.

fifth [b] Day of the Month of *Auguſt*. How great his Faith towards God, and how ſingular his Devotion was, has been made evident by Miracles after his Death; for in the Place where he was kill'd by the Pagans, fighting for his Country, both infirm Men and Cattle are heal'd to this Day. Whereupon many taking up the very Duſt of the Place, where his Body fell, and putting it into Water, thereby did much Good to their Sick. This Cuſtom came ſo much in uſe, that the Earth being carry'd away by Degrees, there remain'd an Hole as deep as a Man's Height. Nor is it to be admir'd, that the Sick ſhould be heal'd in the Place where he dy'd, who whilſt he liv'd, never ceas'd to provide for the Poor and Infirm, to beſtow Alms on and aſſiſt them. Many Miracles are ſaid to have been wrought in that Place, or with the Earth carried from thence; but we have thought it ſufficient to mention two, which we receiv'd from our Anceſtors. It hapned, not long after his Death, that a Man travell'd near that Place, whoſe Horſe on a ſudden began to tire, to ſtand ſtock ſtill, to hang down his Head, to foam at the Mouth, and his Pain increaſing to tumble on the Ground; the Rider diſmounted, and throwing ſome Straw under him, waited to ſee whether the Beaſt would recover or die. At length, after much rowling about with the extreme Anguiſh, the Horſe hapned to come to the very Place, where the aforeſaid King dy'd. Immediately, the Pain ceaſing, the Beaſt gave over

[b] *On which Day he is celebrated in the Martyrology.*

over thoſe wild Diſtortions, and as is uſual with Cattle, after being tir'd, turn'd gently from ſide to ſide, and then ſtarting up, as perfectly recover'd, began to graze along the green Fields, which the Man obſerving, as an ingenious Perſon, he concluded there muſt be ſome wonderful Sanctity in the Place where the Horſe had been heal'd; and leaving a Mark there, ſoon after mounted his Horſe, and repair'd to the Inn he had deſign'd; where arriving he found a Girl, Niece to the Hoſt of the Houſe, who had long languiſh'd under a Palſy; and thoſe that were there acquainted, in his Preſence lamenting the Girl's Calamity, he gave them an Account of the Place where his Horſe had been cur'd. In ſhort, ſhe was put into a Cart and carried to the Place, and laid her down there. She being there, ſlept awhile, and when ſhe awak'd, finding herſelf heal'd of that Bodily Infirmity, calling for Water, waſh'd her own Face, put up her Hair, and dreſs'd her Head, and return'd home afoot in Health with thoſe that had brought her.

CHAP. X.

The Power of the Earth of that Place againſt Fire.

ABOUT the ſame Time another Perſon of the *Britiſh* Nation, as is reported, hapned to travel by that ſame Place, where the aforeſaid Battle had been fought, and obſer-

ving

ying one particular Spot of Ground was greener and more beautiful than any other Part of the Field, he judiciouſly concluded with himſelf, that there could be no other Cauſe for that unuſual Greeneſs there, but that ſome Perſon of more Holineſs than any other in the Army had been kill'd upon it. He therefore took along with him ſome of that Earth, tying it up in a Linen Cloth, ſuppoſing it would ſome time be of uſe for curing of ſick People, and proceeding on his Journey, came at Night to a certain Village, and took into an Houſe where the Neighbours were feaſting at Supper; and being admitted by the Owners of the Houſe, he ſate down with them at the Entertainment, hanging the Cloth in which he had brought the Earth, on a Poſt againſt the Wall. They ſitting long at Supper and drinking hard, with a great Fire in the middle of the Room, it hapned that the Sparks flying up, the top of the Houſe, which was made of Wattles and Thatch'd, was preſently in a Flame; which the Gueſts ſpying on a ſudden, they ran out in a Fright, without being able to put a ſtop to the Fire, or ſave the Houſe. The ſame being burnt down, only that Poſt on which the Earth hung, remain'd entire and untouch'd by the Fire. That being obſerv'd, they were all amaz'd, and enquiring into it diligently, underſtood that the Earth had been taken from the Place where the Blood of King *Oſwald* had been ſhed. Theſe Miracles being made known and reported abroad, many began daily to frequent that Place, and receiv'd Health to themſelves and theirs.

CHAP.

Chap. XI.

Of the heavenly Light that appear'd all the Night over the Relicks of King Oſwald, *and that Perſons poſſeſs'd were deliver'd by them.*

AMONG the reſt, I think we ought not to paſs over in Silence, the heavenly Favours and Miracles that were ſhown when King *Oſwald*'s Bones were found, and tranſlated into the Church where they are now preſerv'd. This was perform'd by *Oſſrida*, Queen of the *Mercians*, who was the Daughter of his Brother *Oſwin*, that reign'd after him, as ſhall be ſaid hereafter. There is a noble Monaſtery in the Province of * *Lindiſſi*, call'd [a] *Beardaneu*, or *Beardaning*, which that Queen and her Huſband *Ethelfrid* much affected, honour'd and adorn'd, where ſhe was deſirous to lay up the venerable Bones of her Uncle. When the Wain in which thoſe Bones were carry'd arriv'd, towards the Evening at the aforeſaid Monaſtery, they that were in it refus'd to receive them, becauſe, tho' they knew him to be an Holy Man, yet for as much as he was originally of another Province, and had reign'd over them, they retain'd their ancient Averſion to him even after Death. Thus it came to paſs that the Relicks which had been brought were left abroad

* Lindſey *in* Lincolnſhire.

a Bardney *in* Lincolnſhire. *See* L. 12 c. 16.

abroad that Night, yet ſo that a large Tent was ſet over them; but the appearance of an heavenly Miracle ſhow'd, with how much Reverence they ought to be receiv'd by all the Faithful; for during that whole Night a Pillar of Light, reaching from the Wain up to Heaven, was ſeen by almoſt all the Inhabitants of that Province of *Lindſey*. Hereupon in the Morning, the Brethren who had refus'd it the Day before, began themſelves earneſtly to pray that thoſe Holy Relicks, belov'd by God, might be depoſited among them. Accordingly the Bones, being waſh'd, were put into a Shrine they had made for that purpoſe, and plac'd in the Church, with due Honour: And to the end that there might be a perpetual Memorial of the Royal Perſon of the Holy Man, they hung up over the Monument his Banner made of Gold and Purple; and pour'd out the Water, in which they had waſh'd the Bones, in a Corner of the ſacred Place. From that Time, the very Earth which receiv'd that venerable Water, had the virtue of expelling Devils from the Bodies of Perſons poſſeſs'd. In ſhort, afterwards when the aforeſaid Queen made ſome ſtay in that Monaſtery, there came to viſit her a certain venerable Abbeſs, who is ſtill living, call'd *Ethilhild*, the Siſter of the Holy Men *Ethelwin* and *Aldwin*, the firſt of which was Biſhop in the Province of *Lindſey*, the other Abbat of the Monaſtery call'd [b] *Peartaneu*; not far from which ſhe alſo had her Monaſtery: She coming thither, and talking with the Queen, the Diſcourſe, among other

[b] *See* L. 11. c. 16.

ther Things turning upon *Oſwald*, ſhe ſaid, that ſhe alſo had that Night ſeen Light reaching from the Relicks up to Heaven. The Queen thereupon added, that the very Duſt of the Pavement on which the Water that waſh'd the Bones had been ſpilt, had already heal'd many ſick Perſons. The Abbeſs thereupon deſir'd that ſome of the ſaid Duſt might be given her, which ſhe ty'd up in a Cloth, and putting it into a Casket return'd home. Some Time after, when ſhe was in her Monaſtery, there came to it a Gueſt, who was wont often in the Night to be ſuddenly grievouſly tormented with an Evil Spirit: He being lovingly entertain'd and gone to Bed after Supper, was on a ſudden ſeiz'd by the Devil, began to cry out, to gnaſh his Teeth, to foam at the Mouth, and to diſtort his Limbs in a ſtrange manner. None being able to hold or bind him, the Servant ran, and knocking at the Door, acquainted the Abbeſs. She opening the Monaſtery Door went out herſelf with one of the Nuns to the Men's Apartment, and calling out a Prieſt, deſir'd he would go with her to the Patient. Being come thither, and ſeeing many more preſent, who had not been able, tho' they endeadeavour'd it, to hold the tormented Perſon and quell his diſtracted Motions; the Prieſt us'd Exorciſms, and did all he could to aſſwage the Wretch's Madneſs, but tho' he took much Pains, could not prevail. When no Hopes appear'd of eaſing the raving Perſon, the Abbeſs bethought herſelf of the Duſt, and immediately order'd her Servant to go and fetch her the Casket in which it was. As ſoon as ſhe came with what ſhe had been ſent for into the Porch

of

of the Houſe, in the inner Part whereof the Poſſeſs'd Perſon was tormented, he was preſently ſilent, and laid down his Head, as if he had been falling aſleep, ſtretching out all his Limbs to reſt. All there preſent were huſht, and ſtood attentive to ſee the end of that Affair. After ſome Time, the Man that had been tormented ſate up, and fetching a deep Sigh, ſaid, *Now I am like a ſound Man, for I am reſtor'd to my Senſes.* They earneſtly enquir'd how that came to paſs, and he anſwer'd, *As ſoon as that Virgin drew near the Porch of this Houſe, with the Casket ſhe brought, all the evil Spirits that vex'd me departed, and leaving me were no more to be ſeen.* Then the Abbeſs gave him a little of that Duſt, and the Prieſt having pray'd, he had a very quiet Night; nor did he, from that Time forward, receive the leaſt diſturbance from the ancient Enemy of Mankind.

CHAP. XII.

Of a Boy cur'd of an Ague at St. Oſwald's *Tomb.*

SOME Time after, there was a certain little Boy in the ſaid Monaſtery, very long troubled with an Ague; he one Day uneaſily expecting the Hour when his Fit was to come on, one of the Brothers coming in to him, ſaid, *Shall I tell you, Child, how you may be cur'd of this Diſtemper. Riſe, go into the Church, and get cloſe to* St. Oſwald's *Tomb; ſtay there, and ſtick*

ſtick to it quietly; take heed you come not away from thence, or ſtir from the Place, till the Time that your Fit is to go off; then I will go in and fetch you away. The Boy did as he had adviſ'd, and the Diſeaſe durſt not affect him as he ſate by the Saint's Tomb; but fled ſo abſolutely, that he felt it no more, either the ſecond or third Day, or ever after. The Brother that came from thence, and told me this had ſo happned, added, That at the Time when he was talking with me, he was then a Youth in the Monaſtery, on whom, when a Boy, that miraculous Cure had been wrought. Nor is it to be admir'd, that the Prayers of that King, who was then reigning with our Lord, ſhould be very efficacious with him, ſince he, whilſt yet governing his temporal Kingdom, was alſo wont to pray and take more Pains for the eternal Kingdom. In ſhort, it is reported, that he often continu'd in Prayer from the Morning Hour of *Laudes*, till it was Day, and that by reaſon of his conſtant Cuſtom of praying or giving Thanks to God, he was wont always, whereſoever he ſate, to hold his Hands turn'd up on his Knees. It is alſo given out, and become a Proverb, *That he ended his Life in Prayer*; for when being beſet with Weapons and Enemies, he perceiv'd he muſt be immediately kill'd, he pray'd to God for the Souls of his Army. Whence it is proverbially ſaid, *Lord have mercy on their Souls, ſaid* Oſwald, *as he fell to the Ground.* His Bones therefore were tranſlated to and bury'd in the Monaſtery we have mention'd: But the King that ſlew him, commanded his Head, and Hands, with the the Arms cut off from the Body, to be ſet up-

on Stakes. But his Succeſſor in the Throne, *Oſwin*, coming thither the next Year with his Army, took them down, and bury'd his [a] Head in the Church of *Lindiſfarn*, and the Hands and Arms in his Regal City.

[a] *This was afterwards plac'd with St.* Cuthbert's *Body, and both remov'd to* Durham.

CHAP. XIII.

Of a certain Perſon in Ireland *that was recover'd when at the Point of Death, by ſome Relicks of King* Oſwald.

NOR was the Fame of the renowned *Oſwald* confin'd to the Borders of *Britain*, but ſpreading the Rays of his healing Brightneſs even beyond the Sea, reach'd alſo to the Parts of *Germany* and *Ireland*. In fine, the moſt Reverend Prelate *Acca* is wont to relate, that when in his Journey to *Rome* he and his Biſhop *Wilfrid* ſtay'd ſome Time with *Wilbrod*, the now Holy Biſhop of the *Friſons*, he had often heard him talk of the Wonders which had been wrought in that Province at the Relicks of that moſt reverend King. And that in *Ireland*, when being yet only a Prieſt, he liv'd abroad for the ſake of his eternal Country, the Fame of that King's Sanctity was already ſpread far and near. One of the Miracles, among the reſt, which he related, we have thought fit to inſert

inſert in our Hiſtory. At the Time, ſaid he, when the Mortality made great Havock in *Britain* and *Ireland*, among the reſt, the Infection of that Plague reach'd a certain Scholar of the *Scotiſh* Race, a Man indeed learned in worldly Literature; but no way ſolicitous or ſtudious of his eternal Salvation; who ſeeing his Death near at hand, began to fear and dread, leſt as ſoon as departed, he ſhould be hurry'd away to Hell for his Sins. He ſent for me, who was in that Neighbourhood, and quaking amidſt ſickly Sighs, with a mournful Voice made his Complaint to me, in this manner, *You ſee*, ſaid he, *that my Diſtemper increaſing, I am now reduc'd to the point of Death. Nor do I queſtion but that after the Death of my Body, I ſhall be immediately ſnatch'd away to the perpetual Death of my Soul, and caſt into the Torments of Hell, as who for a long time, amidſt all my reading of divine Books, rather addicted myſelf to follow Vice, than to keep the Commandments of God. But it is my Reſolution, if the Divine Mercy ſhall grant me any Term of Life, to correct my vicious Cuſtoms, and totally to form my Mind and Courſe of Life in obedience to the Divine Will. But I am ſenſible, that I have no Merits of my own to obtain a Prolongation of Life, or can I confide in it, unleſs it ſhall pleaſe God, through the Aſſiſtance of thoſe who have faithfully ſerv'd him to forgive me. We have heard, and the Report is univerſal, that there was in your Nation a King, of wonderful Sanctity, call'd* Oſwald, *the Excellency of whoſe Faith and Virtue is become renowned even after his Death by the working of Miracles. I beſeech you, if you have any Relicks of his in your Cuſtody, that you will bring the ſame to me; in caſe*

the Lord ſhall be pleas'd through his Merits to have mercy on me. I anſwer'd, *I have indeed ſome of the Stake on which his Head was ſet up by the Pagans, when he was kill'd, and if you believe, with a ſincere Heart, the Divine Goodneſs, may, through the Merit of ſo great a Man, both grant you a longer Term of Life here, and render you worthy of Admittance into eternal Life.* He anſwer'd immediately, *That he had entire Faith therein.* Then I bleſs'd Water, and put into it a Chip of the aforeſaid Oak, gave it the ſick Man to drink. He preſently found Eaſe and recovering of his Sickneſs, liv'd a long Time after, and being entirely converted to God in Heart and Actions, whereſoever he came, he cry'd up the Goodneſs of his Merciful Creator, and the Honour of his faithful Servant.

CHAP. XIV.

How Paulinus *dying,* Ithamar *was made Biſhop of* Rocheſter *in his ſtead; and of the wonderful Humility of King* Oſwin, *who was cruelly ſlain by* Oſwi.

OSWALD being tranſlated to the Heavenly Kingdom, his Brother *Oſwi*, a Youth of about 30 Years of Age, ſucceeded him in the Throne of the Earthly Kingdom, and held it 28 Years with much Trouble, being infeſted by the Pagan King *Penda*, and by the Pagan Nation of the *Mercians*, that had

had ſlain his Brother, as alſo by his Son *Alhfrid*, and by his Couſin-German, that is *Ethilwald*, the Son of his Brother that reign'd before him. In his ſecond Year, that is, in the Year from the Incarnation of our Lord, 644. the Moſt Reverend Father *Paulinus*, formerly Biſhop of *York*, but then of the City of *Rocheſter*, departed to our Lord, on the ſixth Day of the *Ides* of *October*, having held the Biſhoprick nineteen Years, two Months, and twenty one Days; and was [a] bury'd in the Sacriſty of the Bleſſed Apoſtle *Andrew*, which King *Ethilbert*, had built from the Foundation, in the ſame City of *Rocheſter*. In his Place Archbiſhop *Honorius* ordain'd *Ithamar*, deſcended of the *Kentiſh* Nation, but not inferior to his Predeceſſors for Life and Erudition.

Oſwi, during the firſt Part of his Reign, had a Partner in this Royal Dignity, call'd *Oſwin*, of the Race of King *Edwin*, that is, Son to *Oſric*, of whom we have ſpoken above; a Man of wonderful Piety and Devotion, who govern'd the Province of the *Deiri* ſeven Years, in very great Proſperity, and was himſelf belov'd by all Men. But *Oſwi*, who govern'd all the other Northern Part of the Nation beyond *Humber*, that is, the Province of the *Bernicians*, could not live at Peace with him; but on the contrary, the Cauſes of their Diſagreement being heightned, he miſerably ſlew him. For

[a] *In the Time of* Gundulfus, *Mr.* Cambden *ſays the Church of St.* Andrew *was repair'd, Dr.* Smith *ſays it was pull'd down, and the Bones of* Paulinus *inſhrin'd the fourth of the Ides of* January, *on which Day that Church was wont to commemorate him.*

having rais'd Armies againſt one another, when *Oſwin* perceiv'd, that he could not maintain a War againſt him, who had more Auxiliaries, he thought it better at that Time to lay aſide all Thoughts of engaging, and to preſerve himſelf for better Times. He therefore diſmiſs'd the Army he had aſſembled, and order'd all his Men to return to their own Homes, from the Place that is call'd [b] *Wilfares-dun*, that is, *Wilfares-Hill*, which is almoſt ten Miles diſtant from the Village, call'd *Cataractone*, towards the North Weſt. He himſelf, with only one truſty Soldier, whoſe Name was *Tondhere*, withdrew to lie conceal'd in the Houſe of Earl *Hunwald*, whom he imagin'd to be his moſt aſſured Friend. But, alas! it was quite otherwiſe; for *Oſwi*, in a deteſtable manner, by the Hands of his Commander *Ethilwin*, ſlew *Oſwin*, and his aforeſaid Soldier, betray'd to him by the ſame Earl. This hapned on the 13th Day of the *Kalends* of *September*, in the ninth Year of his Reign, at a Place call'd [c] *Ingethingum*, where afterwards, to attone for this Crime, a Monaſtery was built, wherein Prayers were to be daily offer'd up to God for the Souls of both Kings, that is, of him that was murder'd, and

---

[b] *In the* Saxon *Paraphraſe*, pillpæner-dun, *notwithſtanding* Bede's *exactneſs in deſcribing it, we cannot now point out the Place; I ſuppoſe it was inconſiderable in his Time, which made him the more exact, and then it is now no Wonder that ſo many ſucceeding Ages have ſwept away even the Name.*

[c] *Call'd by King* Ælfred's *Paraphraſe*, Oncclincum. *A ſmall Village in* Richmondſhire, *where* Enfleda, *Siſter of* Oſwin, *built a Monaſtery, of which there remains not ſo much as the Ruins at this Day.*

and of him that commanded him to be kill'd. King *Oſwin* was both of a graceful Aſpect, and tall of Stature, affable in Diſcourſe, and courteous in Behaviour; and moſt bountiful, as well to the Ignoble as the Noble; ſo that he was belov'd by all Men for his Perfections of Body and Mind, and Perſons of the prime Nobility came almoſt from all Provinces to ſerve him. Among the reſt of whoſe Virtues, and if I may ſo expreſs it, the ſpecial glorious Bleſſings beſtow'd on him, Humility is ſaid to have been the greateſt, which it will ſuffice to prove by one Example. He had given an extraordinary fine Horſe to Biſhop *Aidan*, on which, tho' he was always wont to travel afoot, he might either croſs Rivers, or perform a Journey upon any urgent Neceſſity. Some ſhort Time after, a poor Man meeting him, and asking an Alms, he immediately diſmounted, and order'd the Horſe, with all his Royal Furniture, to be given to the Beggar; for he was very pitiful, a great Friend to the Poor, and as it were the Father of the Wretched. This being told to the King, when they were going in to Dinner, he ſaid to the Biſhop, *Why would you, my Lord Biſhop, give the Poor Man that Royal Horſe, which was neceſſary for your Uſe? Had not we many other Horſes of leſs value, and of other ſorts, which would have been good enough to give to the Poor, and not to give that Horſe, which I had particularly choſen for yourſelf?* To whom the Biſhop readily anſwer'd, *What is it you ſay, O King? Is that Fole more dear to you than the Son of God?* This ſaid, they went in to Dinner, and the Biſhop ſate in his Place; but the King, who was come from

Hunting, ſtood warming himſelf with his Attendants at the Fire. Then, on a ſudden, whilſt he was warming, calling to mind what the Biſhop had ſaid to him, he ungirt his Sword, and gave it to a Servant, and in an haſty manner fell down at the Biſhop's Feet, beſeeching him to be pacify'd; *For from this Time forward*, ſaid he, *I will never ſpeak any more of this, nor will I judge of what, or how much of our Money you ſhall give to the Sons of God.* The Biſhop was much mov'd at this Sight, and ſtarting up, rais'd him, ſaying, *he was entirely reconcil'd to him, provided that he would ſit down to his Meat, and lay aſide all Sorrow.* The King at the Biſhop's Command and Requeſt, beginning to be merry, the Biſhop, on the other hand, grew ſo melancholy as to ſhed Tears. His Prieſt then asking him, in the Language of his Country, which the King and his Servants did not underſtand, why he wept. *I know*, ſaid he, *that the King will not live long; for I never before ſaw an humble King; whence I conclude that he will ſoon be ſnatch'd out of this Life; becauſe this Nation is not worthy of ſuch a Ruler.* Not long after, the Biſhop's ſaid Prediction was fulfill'd by the King's Death, as has been ſaid above. But Biſhop *Aidan* himſelf was alſo taken out of this World, twelve Days after the King he lov'd, to receive the eternal Reward of his Labours from our Lord, which hapned on the Day before the *Kalends* of *September*.

CHAP.

Chap. XV.

How Biſhop Aidan *foretold to certain Seamen a Storm that would happen, and gave them ſome Holy Oil to lay it.*

HOW great the Merits of *Aidan* were, was made manifeſt by the Allſeeing Judge, with the Teſtimony of Miracles, whereof it will ſuffice to mention three as a Memorial. A certain Prieſt, whoſe Name was *Utta*, a Man of great Gravity and Sincerity, and on that Account honour'd by all Men, even the Princes of the World, being order'd to *Kent*, to bring from thence a Wife for King *Oſwy*, being *Eanfleda*, the Daughter of King *Edwin*, who had been convey'd thither when her Father was kill'd; and intending to go thither by Land, but to return with the Virgin by Sea, repair'd to Biſhop *Aidan*, intreating him to offer up his Prayers to our Lord for him and his Company, who were then to ſet out on their Journey. He bleſſing and recommending them to our Lord, at the ſame Time, gave them ſome Holy Oil, ſaying, *I know that when you go abroad, you will meet with a Storm and contrary Wind; but do you remember to caſt this Oil I give you into the Sea, and the Wind ceaſing immediately, you will have pleaſant calm Weather, and return home ſafe.* All which fell out as the Biſhop had predicted. For in the firſt Place, the Winds raging, the Sailors endeavour'd to

ride

ride it out at Anchor, but all to no Purpoſe; for the Sea breaking on all ſides, and the Ship beginning to be fill'd with Water, they all concluded that certain Death was immediately at hand, the Prieſt at laſt remembring the Biſhop's Words, laying hold of the Viol, he caſt ſome of the Oil into the Sea, which, as had been foretold, became preſently calm. Thus it came to paſs, that the Man of God, by the Spirit of Prophecy foretold the Storm that was to happen, and by Virtue of the ſame Spirit, tho' abſent in Body, laid the ſame when it hapned. The Manner of which Miracle was not told me by any Perſon of little Credit, but by *Cynemund*, a moſt faithful Prieſt of our Church; who declar'd, that it was related to him by *Utta*, the Prieſt, on and by whom the ſame was wrought.

CHAP. XVI.

How the ſame Aidan *by his Prayers ſav'd the Royal City, when fir'd by the Enemy.*

ANOTHER notable Miracle of the ſame Father is related by many that could know it; for during the Time that he was Biſhop, the Army of the Enemy *Mercians*, under the Command of *Penda*, wickedly ravaging the Country of the *Northumbrians* far and near proceeded even to the Regal City, which has its Name from *Bebba*, formerly Queen there, and

and not being able to enter it by Force, or by a long Siege, he endeavour'd to burn it down; and having overthrown all the Villages he met within the Neighbourhood of the City, he brought to it an immenſe Quantity of Beams, Poſts, Wattles and Thatch, wherewith he encompaſs'd the Place to a great Height, on the Land ſide, and when the Wind ſet upon it, firing that Maſs, deſign'd to burn the Town. At that Time, the moſt Reverend Biſhop *Aidan*, reſided in the Iſle of [a] *Farne*, which is near two Miles from the City; for thither he was wont often to retire to pray in private, and be undiſturb'd. In ſhort, that ſolitary Place of Reſidence of his, is to this Day ſhown in that Iſland. He ſeeing the Flames of Fire and the Smoak carry'd by the boiſterous Wind above the City Walls, is reported, with Eyes and Hands lifted up to Heaven, to have ſaid, *Behold, Lord, how great Miſchief* Penda *does.* Which Words being utter'd, the Wind immediately turning from the City, drove back the Flames upon thoſe who had kindled them, ſo that ſome being hurt, and all frighted, they forbore any further Attempts againſt the City, which they perceiv'd was divinely protected.

---

[a] *An Iſland in the* German *Ocean, two Miles from* Bamborow-Caſtle, *ſurrounded with Rocks; with a Fort in the Middle of it, where St.* Cuthbertis *ſaid to have built a City, as* Bede *calls it, for religious People. See his Life of St.* Cuthbert.

CHAP.

CHAP. XVII.

That the Shore of the Church next to which Biſhop Aidan *was when he dy'd, could not be burnt, when the reſt of the ſaid Church was conſum'd by Fire; and of his inward Life.*

AIDAN was in the King's Country-Houſe, not far from the City, of which we have ſpoken above, at the Time when Death ſeparated him from his Body, after having been Biſhop ſeventeen Years; for having a Church and a Chamber there, he was wont often to go and ſtay there, and to make Excurſions to preach in the Country round about; which he likewiſe did in other of the King's Country Seats, as having nothing of his own beſides his Church and ſome few Lands about it. When he was ſick they ſet up a Tent for him at the Weſt-end of the Church, ſo that the ſaid Tent was cloſe to the Wall of the Church; by which means it happen'd, that he gave up the Ghoſt leaning againſt a Shore, that was on the outſide to ſtrengthen the Wall. He dy'd in the ſeventeenth Year of his Epiſcopacy, the Day before the Kalends of *September*. His Body was thence tranſlated to the Iſle of *Lindisfarn*, and bury'd in the Brethren's Church-yard. Some Time after, when a larger Church was built there, and dedicated in Honour of the moſt bleſſed Prince of the Apoſtles, his Bone were tran-

tranſlated thither, and depoſited on the right Hand of the Altar, as became the Reſpect due to ſo great a Prelate. *Finan* ſucceeded him in the Biſhoprick, being likewiſe ſent from the ſame Monaſtery of *Hii* in the *Scotiſh* Iſland, and continu'd a conſiderable Time in the Biſhoprick. It happen'd ſome Years after, that *Penda*, King of the *Mercians*, coming into theſe Parts with an hoſtile Army, deſtroying all he could with Fire and Sword, burnt down alſo the Village and Church abovemention'd, where the Biſhop dy'd; but it fell out in a wonderful manner, that only the Shore, which he had lean'd upon when he dy'd, could not be conſum'd by the Fire that conſum'd all about it. This Miracle being taken notice of, the Church was ſoon rebuilt in the ſame Place, and that very Shore was ſet up on the outſide, as it had been before, to ſtrengthen the Wall. It happen'd again, ſome Time after, that the ſame Village and Church were burnt down the ſecond Time, and even then the Fire could not touch that Shore; and when in a moſt miraculous manner the Fire breaking through the very Holes wherein it was fix'd to the Building, deſtroy'd the Church, yet it could do no hurt to the ſaid Shore. The Church being therefore built there the third Time, they did not as before place that Shore on the Outſide, as a Support, but within, as a Memorial of the Miracle; where the People coming in were wont to kneel and implore the Divine Mercy. And it is manifeſt, that ſince then many have been heal'd in that ſame Place, as alſo that Chips being cut off from that Shore, and put into Water, heal'd many from their Diſtempers. I

have

have writ thus much concerning the Perſon and Works of the aforeſaid Man, no Way commending or approving what he imperfectly underſtood in relation to the Obſervation of *Eaſter*, nay, very much deteſting the ſame, as I have moſt manifeſtly prov'd in the Book I have written of Times; but like an impartial Hiſtorian, relating what was done by or with him, and commending ſuch Things as are praiſeworthy in his Actions, and preſerving the Memory thereof for the Benefit of the Readers; *viz.* his Love of Peace and Charity, Continence and Humility; his Diſpoſition above Anger and Avarice, and deſpiſing Pride and Vainglory; his Induſtry in both keeping and teaching the Heavenly Commandments; his Diligence in reading and watching; his Authority becoming a Prieſt in reproving the Haughty and Powerful, and at the ſame Time his Tenderneſs in comforting the Afflicted, and relieving or defending the Poor. To ſay all in a few Words, as near as I could be inform'd by thoſe that knew him, he took care to omit none of thoſe Things which he found in the Apoſtolical or Prophetical Writings ought to be done, but to the utmoſt of his Power endeavour'd to perform them all. Theſe Things I much love and admire in the aforeſaid Biſhop; becauſe I do not doubt but that they were pleaſing to God; but I do not praiſe or approve his not obſerving *Eaſter* at the proper Time, either through Ignorance of the Canonical Time appointed, or if he knew it, being prevail'd on by the Authority of his Nation, not to follow the ſame. Yet this I approve in him, that in the Celebration of his *Eaſter*, he nei-

neither held, honour'd, or preach'd up any thing but what we do, that is, the Redemption of Mankind, through the Paſſion, Reſurrection and Aſcenſion into Heaven of the Mediator betwixt God and Man, the Man JESUS CHRIST. And therefore, he always celebrated the ſame on the Lord's Day, from the 14th to the 20th Moon, not as ſome falſly imagine, on the 14th Moon, whatſoever the Day was with the *Jews*; *viz.* by reaſon of the Faith of the Reſurrection of our Lord, happening on the Day after the *Sabbath*, for the Hope of our Reſurrection, the which alſo, he, with the Holy Church believ'd, would truly fall out on the Day after the *Sabbath*, now call'd *the Lord's Day*.

CHAP. XVIII.

Of the Life and Death of the Religious King Sigbercht.

AT this Time the Kingdom of the *Eaſt-Angles*, after the Death of *Eorpwald*, the Succeſſor of *Redwald*, was ſubject to his Brother *Sigbercht*, a good and religious Man, who long before had been baptiz'd in *France*, whilſt he liv'd in Baniſhment, flying from the Enmity of *Redwald*; and returning home, as ſoon as he aſcended the Throne, being deſirous to imitate the good Orders he had ſeen in *France*, he ſet up a School for Youth to be inſtructed in Literature, and was aſſiſted therein by Biſhop

ſhop *Felix*, whom he had receiv'd from *Kent*; and who furniſh'd them with Maſters and Teachers after the manner of *Kent*; and that King became ſo great a Lover of the Heavenly Kingdom, that quitting the Affairs of his Crown, and recommending the ſame to his Kinſman *Ecgric*, who before held a Part of that Kingdom; he went himſelf into a Monaſtery, which he had built, and being ſhorn, apply'd himſelf rather to gain an Heavenly Throne. When he had long done ſo, it hapned that the Nation of the *Mercians*, under the Conduct of King *Penda*, made War on the *Eaſt-Angles*; who finding themſelves inferior in Martial Affairs to their Enemy, intreated *Sigbercht* to go with them to Battle, to encourage the Soldiers. He refuſing, and oppoſing them, they drew him againſt his Will out of the Monaſtery, and carry'd him to the Army, hoping that the Soldiers would be leſs fearful, or think of flying in the Preſence of him, who had once been a notable and brave Commander. But he ſtill keeping in mind his Profeſſion, whilſt, in the midſt of a Royal Army, would carry nothing in his Hand but a Wand, and was kill'd with King *Ecgric*, and the Pagans preſſing on, all their Army was either ſlaughter'd or diſpers'd. *Anna*, the Son of *Eni*, of the Blood Royal, a good Man and Father of an excellent Offspring, ſucceeded them in the Kingdom. Of whom we ſhall ſpeak hereafter; he being alſo ſlain by the ſame Pagan Commander, as his Predeceſſor had been.

CHAP.

CHAP. XIX.

How Furſius *built a Monaſtery among the* Eaſt-Angles, *and of his Viſions and Sanctity, of which, his Fleſh remaining uncorrupted after Death, bore Teſtimony.*

WHILST *Sigbercht* yet govern'd the Kingdom, there came out of *Ireland* an Holy Man, call'd *Furſius*, renowned for his Words and Actions, but remarkable for ſingular Virtues, being deſirous to live a Stranger for our Lord, wherefoever he ſhould find it convenient. He coming into the Province of the *Eaſt-Saxons*, was honourably receiv'd by the aforeſaid King, and performing his uſual Employment of Preaching the Goſpel, by the Example of his Virtue and the Efficacy of his Diſcourſe, converted many Unbelievers to CHRIST, and confirm'd thoſe that already believ'd in his Faith and Love. Being fallen into ſome Infirmity of Body, he was found worthy to enjoy an Angelical Viſion; in which he was admoniſh'd, diligently to proceed in the Miniſtry of the Word, he had undertaken, and indefatigably to continue his uſual Watching and Prayers; for as much as his End was certain, but the Hour of it would be uncertain, according to the Saying of our Lord, *Watch ye therefore, becauſe ye know not the Day nor the Hour.* Being confirm'd by that Viſion, he apply'd himſelf with all ſpeed

to build the Place for a Monaſtery, which had been given him by King *Sigbercht*, and to eſtabliſh regular Diſcipline therein. That Monaſtery was delightful, by reaſon of the Nearneſs of the Woods and Sea, founded in a Caſtle, which in the *Engliſh* Language is call'd [a] *Cnobheresburg*, that is, *Cnobher*'s Town; the which afterwards, *Anna*, King of that Province, and the Nobility embelliſh'd with more ſtately Buildings and Donations. This Man was of a moſt noble *Scotiſh* Blood, but much more noble in Mind than by the Fleſh. From his Boyiſh Years, he had particularly apply'd himſelf to reading of ſacred Books, and following Monaſtical Diſcipline, and, as is moſt becoming Holy Men, he carefully practis'd all that he learnt was to be done. In ſhort, he afterwards built himſelf a Monaſtery, wherein he might with more Freedom indulge his Heavenly Studies. There falling ſick, [b] as the Book writ of his Life ſufficiently informs us, he was in a Rapture, and quitting his Body from the Evening, till the Cock crow'd, he was found wor-

---

[a] *In King* Ælfred, Cneoreniſ-burg, *it is now call'd* Burg-Caſtle, *in* Suffolk. *Where this Monaſtery ſtood, In Mr.* Cambden's *Time was nothing but broken Walls, Flints, and* Britiſh *Bricks, quite overgrown with Thorns and Briars. There was an old Tradition that this Monaſtery was afterwards inhabited by* Jews, *and a Way there call'd* Jews-Way, *ſeems to countenance that Opinion. To this Monaſtery* Cambden *thinks King* Sigebert *retir'd; but* Thomas Elienſis *in the* Monaſticon *aſſures us it was to St.* Edmonsbury.

[b] *There were three that wrote of the Life,* Fuſare, *of which one was written by an anonymous Author not long after his Death; the ſecond was likewiſe by an anonymous Author, th'ſe the Abbot* Arnulfus *in the* 11th *Century republiſh'd with Alterations.*

worthy to behold the Choirs of Angels, and to hear the Heavenly Praiſes. He was wont to declare, that among other Things he had diſtinctly heard this ecco'd, *The Saints ſhall advance from one Virtue to another.* And again, *The God of Gods ſhall be ſeen in Sion.* Being reſtor'd to his Body at that Time, and again taken from it three Days after, he not only ſaw greater Joys of the Bleſſed, but alſo extraordinary Combats of evil Spirits, who by their frequent Accuſations wickedly endeavour'd to obſtruct his Journey to Heaven; but the Angels protecting him, all their Endeavours prov'd in vain. Concerning which Particulars, if any one deſires to be more fully inform'd, that is, with what ſubtile Fraudulency, the Devils repreſented both his Actions and ſuperfluous Words, and even his Thoughts, as if they had been writ down in a Book; and what pleaſing or diſagreeable Things he was inform'd of by the Angels and Saints, or juſt Men appearing to him among the Angels, let him read the little Book I have mention'd of his Life, and I believe he will thereby reap much ſpiritual Profit. But there is one Thing among the reſt, which we have thought may be beneficial to many to be inſerted in this Hiſtory. When he had been lifted up on high, he was order'd by the Angels that conducted him, to look back upon the World. Then he caſting his Eyes downward, ſaw as it were a dark Vale in the Bottom, under him. He alſo ſaw four Fires in the Air, not far diſtant from each other. Then asking the Angels, *What Fires thoſe were?* Was told, *They were the Fires which would kindle and conſume the World.* One of them of

Falſhood, when we do not fulfill that which we promis'd in Baptiſm, to renounce the Devil and all his Works. The next of *Covetouſneſs*, when we prefer the Riches of the World, before the Love of Heavenly Things. The third of *Diſcord*, when we make no Difficulty to offend the Minds of our Neighbours even in needleſs Things. The fourth of *Iniquity*, when we look upon it as no Crime to rob the Weaker, and to defraud them. Theſe Fires increaſing by Degrees, extended ſo as to meet one another, and being join'd, became an immenſe Flame. When it drew near, he, fearing for himſelf, ſaid to the Angel, *Lord, behold the Fire draws near me.* Who anſwer'd, *That which you did not kindle ſhall not burn you; for tho' this appears to be a terrible and great Fire, yet it tries every Man according to the Merits of his Works; for every Man's Concupiſcence ſhall burn in the Fire; for as every one burns in the Body through unlawful Pleaſure, ſo when diſcharg'd of the Body he ſhall burn in due Puniſhment.* Then he ſaw one of the three Angels, who had been his Conductors throughout both Viſions, going before, divide the Flame of Fire, and the other two flying about on his two ſides, defend him from the Danger of that Fire. He alſo ſaw Devils flying through the Fire, raiſing Conflagrations of Wars againſt the Juſt. Then follow'd Accuſations of the wicked Spirits againſt him, the Defence of the Good, and the ſight of more numerous Heavenly Troops; as alſo of Men of his own *Scotiſh* Nation, whom he had long ſince been inform'd to have been deſervedly advanc'd to the Degree of Prieſthood, from whom he heard many Things that might

might be very wholſome to himſelf, or to all others that would liſten to them. They having ended their Diſcourſe, and returning to Heaven with the Angelical Spirits, the three Angels remain'd with the Bleſſed *Furſeus*, of whom we have ſpoken before, and who were to bring him back to his Body. And when they approach'd the aforeſoid immenſe Fire, the Angel divided the Flame, as he had done before; but when the Man of God came to the Paſſage ſo open'd amidſt the Flames, the unclean Spirits laying hold of one of thoſe whom they tormented in the Fire, threw him at him, and touching his Shoulder and Jaw, burnt them. He knew the Man, and call'd to mind that he had receiv'd his Garment when he dy'd; and the Angel immediately laying hold, threw him back into the Fire, and the malignant Enemy ſaid, *Do not reject him you before receiv'd; for as you accepted of his Goods being a Sinner, ſo you are to partake of his Puniſhment.* The Angel replying, ſaid, *He did not receive the ſame through Avarice, but in order to ſave his Soul.* The Fire ceas'd, and the Angel turning to him added, *That which you kindled burnt in you; for had you not receiv'd the Money of this Perſon that dy'd in his Sins, his Puniſhment would not burn in you.* And proceeding in his Diſcourſe, gave him wholſome Advice, for what ought to be done towards the Salvation of ſuch as repented. He being afterwards reſtor'd to his Body, throughout the whole Courſe of his Life, bore the Mark of the Fire which he had felt in his Soul, viſible to all Men on his Shoulder and Jaw; and the Fleſh publickly ſhow'd, in a wonderful Man-

ner, what the Soul had ſuffer'd in private. He always took care, as he had done before, to induce all Men to the Practice of Virtue, as well by his Example, as by Preaching. But as for the Matter of his Viſions, he would only relate them to thoſe, who ask'd him for the ſake of Compunction. An ancient Brother of our Monaſtery is ſtill living, who is wont to declare that a very ſincere and religious Man told him, that he had ſeen *Furſeus* himſelf in the Province of the *Eaſt-Angles*, and receiv'd thoſe Viſions from his Mouth. Adding, that tho' it was in moſt ſharp Winter Weather, and an hard Froſt, ſitting in a thin Garment, when he related it, yet he ſweated as if it had been in the greateſt Heat of Summer, through either exceſſive Fear, or Comfort.

To return to what we were ſaying before, when after Preaching the Word of God many Years in *Scotland*, he could no longer bear the Tumult of the Crouds reſorting to him, leaving all that he ſeem'd to have, he alſo departed his native Iſland, and came with a few Brothers through the *Britons* into the Province of the *Engliſh*, and preaching the Word of God there, as has been ſaid, built a noble Monaſtery. Theſe Things being rightly perform'd, being deſirous to rid himſelf of all Buſineſs of this World, and even of the Monaſtery itſelf, he left the ſame, and the Care of Souls to his Brother *Fullan*, and the Prieſts *Gobban*, or *Golban* and *Dicull*, and being himſelf free from all that was worldly, reſolv'd to end his Life in Eremitical Converſation. He had another Brother call'd *Ultan*, who after a long Monaſtical Probation was arriv'd at an

Ancho-

Anchoritical Life. Repairing all alone to him, he liv'd an whole Year with him in Continence and Prayer, and daily Labour of his Hands. Afterwards ſeeing the Province in Confuſion, by reaſon of the Irruption of the *Gentils*, and preſaging that the Monaſteries would be alſo in Danger, leaving all Things orderly, he ſail'd over into *France*, and being there honourably entertain'd by *Lotharius*, King of the *Francs*, or the Counſellor *Erconvald*, he built a Monaſtery in the Place call'd *Latiniacum*; and falling ſick not long after, departed this Life. The ſame Counſellor *Erconvald* taking his Body, depoſited it in the Porch of a Church he was building in his Town of *Perron*, or *Perſon*, till the Church itſelf ſhould be dedicated. The which hapning twenty ſeven Days after, and the Body taken from the Porch, being bury'd near the Altar, was found as entire as if he had juſt then dy'd. And again four Years after a more decent Tabernacle or Chapel being built for the ſame Body to the Eaſtward of the Altar, it was ſtill found free from any Blemiſh of Corruption, and tranſlated thither with due Honour; where it is evident that his Merits, through the Divine Operation have been declar'd by [c] many Miracles. Theſe Things and the Incorruption of his Body we have taken notice of, that the Sublimeneſs of this Man may be the better known to the Readers. All which, whoſoever will read it, will find more fully, as alſo of his Fellow-Labourers in his aforeſaid little Book.

[c] *The Reliques of* Furſeus *are preſerv'd in the Collegiate Church at* Peronne *in* France, *which is dedicated to him.* Dr. Smith.

CHAP. XX.

Honorius *dying*, Deuſdedit *is choſen Archbiſhop of* Canterbury, *and who were at that Time Biſhops of the* Eaſt Angles, *and of the Church of* Rocheſter.

IN the mean Time [a] *Felix*, Biſhop of the *Eaſt-Angles*, dying, when he had held that See ſeventeen Years, *Honorius* ordain'd *Thomas* his Deacon, of the Province of the *Gyrvii*, in his Place; and he departing this Life when he had been Biſhop five Years, he ſubſtituted *Berchtgiſlus*, ſurnam'd *Boniface*, of the Province of *Kent* in his ſtead. *Honorius* himſelf alſo having run his Courſe, departed this Life, in the Year from the Incarnation of our Lord 653, the Day before the *Kalends* of *October*; and and when the See had been vacant a Year and ſix Months, *Deuſdedit*, of the Nation of the *South-Saxons* was choſen the ſixth Archbiſhop of *Canterbury*. To ordain whom *Ithamar*, Biſhop of *Rocheſter* came thither. His Ordination

[a] *And was buried at* Dunwich, *thence remov'd to* Soham, *a Village near the Iſle of* Heli, *upon the edge of the Lake formerly dangerous to Ships, but now there is a Way to go over the Marſhes on foot, where are ſtill to be ſeen the Ruins of the Church burnt by the* Danes; *the Body of the Saint after long Search, was found and bury'd at* Ramſey. Malmsb. de Pont. II. *His Day is celebrated the 8th of* March. Dr. Smith.

tion was on the ſeventh Day of the *Kalends* of *April*, and he rul'd nine Years, four Months, and two Days; and he likewiſe dying, *Ithamar* conſecrated in his Place *Damian*, who was of the Race of the *South-Saxons*.

CHAP. XXI.

How the Province of the Midland Angles, *became Chriſtian under King* Peada.

AT this Time, the *Midland Angles*, under their Prince *Peada*, the Son of King *Penda*, receiv'd the Faith and Sacraments of Truth. He being an excellent Youth, and moſt worthy of the Title and Perſon of a King, was by his Father preferr'd to the Throne of that Nation, and came to *Oſwy*, King of the *Northumbrians*, requeſting to have his Daughter *Alhfleda*, given him to Wife; nor could he obtain his Deſires, unleſs he would embrace the Faith of CHRIST, and be baptiz'd, with the Nation he govern'd. He hearing the Preaching of Truth, the Promiſe of the Heavenly Kingdom, and the Hope of Reſurrection and future Immortality, declar'd he would willingly become a Chriſtian, tho' he ſhould be refus'd the Virgin; being chiefly prevail'd on to receive the Faith, by King *Oſwy*'s Son *Alhfrid*, who was his Relation and Friend, being marry'd to his Siſter *Cyneburga*, the Daughter of King *Penda*. Accordingly he was baptiz'd by Biſhop *Finan*, with all his Companions and Soldiers, and their Ser-

vants

vants that came along with him, at the King's famous Country Houſe, call'd [a] *At the Wall*. And having receiv'd four Prieſts, who for their Erudition and good Life were found proper to inſtruct and baptize his Nation, he return'd home with much Joy. Theſe Prieſts were *Cedda* and *Adda*, and *Betti* and *Diuma*; the laſt of which was by Nation a *Scot*, the others *Engliſh*. *Adda* was Brother to *Utta*, a renowned Prieſt, and Abbat of the Monaſtery *Hrege-beafde*, that is, [b] *Goat's Head*. The aforeſaid Prieſts arriving in the Province with the Prince, they Preach'd the Word, and were willingly liſtned to; and many as well of the Nobility, as the common Sort, renouncing the Filth of Idolatry, were daily baptiz'd. Nor did King *Penda* obſtruct the Preaching of the Word among his People, that is, the *Mercians*, if any were willing to hear it; but on the contrary, he hated and deſpis'd thoſe whom he perceiv'd not to perform the Works of Faith, when they had receiv'd the Faith of CHRIST, ſaying, *They were contemptible and wretched, who did not obey their God, in whom they believ'd.* This was begun two Years before the Death of King *Penda*. But when he was ſlain, *Oſwy*, the moſt Chriſtian King, ſucceding him in the Throne, *Diuma*, one of the aforeſaid four Prieſts, was made Biſhop of the *Midland Angles*, as alſo of the *Mercians*, being ordain'd by Biſhop *Finan*; for the ſcarcity of Prieſts was the Occaſion that

[a] Walton.

[b] Gares-head *oppoſite to* Newcaſtle, *as* Southwark *to* London, *there remains now no Footſteps of the Monaſtery of* Utta.

that one Prelate was ſet over two Nations. He having in a ſhort Time gain'd many People to our Lord, dy'd among the *Midland Angles*, in the Country call'd [c] *Feppingum*; and *Ceolla* of the *Scotiſh* Nation alſo ſucceeded him in the Biſhoprick. He, not long after, leaving his Biſhoprick, return'd to the Iſland of *Hii*, which among the *Scots* was the Chief and Head of many Monaſteries. His Succeſſor in the Biſhoprick was *Trumhere*, a religious Man, and educated in Monaſtical Life of the *Engliſh* Nation, but ordain'd Biſhop by the *Scots*; which hapned in the Days of King *Wulfhere*. Of whom we ſhall ſpeak hereafter.

---

c Reppington *in* Derbyſhire.

Chap. XXII.

How the Eaſt-Saxons *again receiv'd the Faith, which they had before caſt off, under King* Sigbercht, *through the preaching of* Cedda.

AT that Time alſo the *Eaſt-Saxons*, at the Inſtance of King *Oſwy*, again receiv'd the Faith, which they had formerly caſt off, expelling *Mellitus* their Biſhop. For *Sigbercht*, who reign'd next to *Sigbercht* ſurnam'd *the Little*, was then King of that Nation, and a Friend to King *Oſwy*; who, when he often came to him into

into the Province of the *Northumbrians*, was wont to endeavour to give him to underſtand, that thoſe could not be Gods that had been made by the Hands of Men; that a Stock or a Stone could not be proper Matter to form a God, the remains whereof were either burnt in the Fire, or fram'd into any Veſſels for the uſe of Men, or elſe being contemptible were caſt out, and being trampled on, or converted into Clay. That God was rather to be underſtood incomprehenſible for his Majeſty, inviſible to human Eyes, Almighty, Eternal, who created Heaven and Earth, and Human Kind; who govern'd and was to judge the World in Righteouſneſs; whoſe everlaſting Seat was to be believ'd in Heaven, and not in vile and fading Matter; and that it ought in reaſon to be concluded, that all thoſe who learnt and obey'd the Will of him by whom they were created, would receive from him eternal Rewards. King *Oſwy* having often, in a friendly and brotherly manner, inculcated theſe and many more Speeches to the like effect; at length, the Conſent of his Friends forwarding the ſame, he believ'd, and conſulting with thoſe about him, and exhorting them, all agreeing to and approving of the Faith, he was baptiz'd with them by Biſhop *Finan*, in the King's Country-Houſe above ſpoken of, which is call'd, *At the Wall*, becauſe it is cloſe by the Wall with which the *Romans* formerly divided the Iſland of *Britain*, twelve Miles diſtant from the Eaſtern Sea. King *Sigbert* being now become a Citizen of the eternal Kingdom, return'd to the Seat of his temporal Kingdom, requeſting of *Oſwy* that he would

give

give him ſome Teachers, who might convert his Nation to the Faith of CHRIST, and baptize them. He ſending into the Province of the *Midland Angles*, called to him the Man of God *Cedd*, and giving him another Prieſt for his Companion, ſent them to preach to the Nation of the *Eaſt-Saxons*. Where when travelling to all Parts, they had gather'd a numerous Church to our Lord, it hapned at a certain Time, that the ſame *Cedd* return'd home, and came to the Church of *Lindisfarn* to confer with Biſhop *Finan*; who finding how ſucceſsful he had been in the Work of the Goſpel, made him Biſhop of the Church of the *Eaſt-Saxons*, calling to him two other Biſhops to adminiſter at the Ordination. *Cedd* having receiv'd the Epiſcopal Dignity, return'd to his Province, and purſuing the Work he had begun with more ample Authority, built Churches in ſeveral Places, ordaining Prieſts and Deacons, to aſſiſt him in the Work of the Faith and the Miniſtry of baptizing; eſpecially in the City, which in the Language of the *Saxons*, is call'd [a] *Ythanceſtir*; as alſo in that which is nam'd [b] *Tillaburg*; the firſt of which Places

---

[a] Ythanceſtir, *and in King* Ælfred, Yppanceaſtep. *on the River Pant in* Eſſex; *there are no Remains of the City now, for* Ralph Niger *long ſince has told us it had been before his Time ſwallow'd up in the River* Pant, *the River is now call'd* Froſhwel, *and a Spring near it, to this Day* Pants-Well, *as for the Place where the City ſtood, it is ſuppos'd to be on the utmoſt Point of* Denbigh Hundred *in* Eſſex, *where now ſtands a Village call'd St.* Peters on the Wall.

[b] Saxon Paraphraſe, Tillabuph, *now* Tilbury *in* Eſſex.

Places is on the Bank of the River *Pante*, the other on the Bank of *Thames*, where gathering a Flock of Servants of CHRIST, he taught them to obſerve the Diſcipline of regular Life, as far as thoſe rude People were then capable. When the Inſtitution of Heavenly Life for a conſiderable Time advanc'd there, to the Joy of the King and of all the People, it happen'd that the King, at the Inſtigation of the Enemy of all good Men, was murder'd by his own Kindred. They were two Brothers who did this wicked Deed; and being ask'd, *What had mov'd them to it*, had nothing elſe to anſwer, *but that they had been incens'd againſt the King, and hated him, becauſe he was too apt to ſpare his Enemies, and eaſily to forgive the Wrongs they had done him, upon their Intreaty.* Such was the Crime for which the King was kill'd, *viz.* that he obſerv'd the Evangelical Precepts with a devout Heart; in which innocent Death of his, however his true Offence was puniſh'd, according to the Prediction of the Man of God. For one of thoſe Earls that murder'd him was unlawfully marry'd, which the Biſhop not being able to obſtruct or amend, he excommunicated him and commanded all that would give ear to him, not to enter within his Houſe, nor to eat of his Meat. The King made ſlight of this Inhibition, and being invited by the Earl, went to an Entertainment at his Houſe, and when he was going thence, the Biſhop met him. The King beholding him, immediately diſmounted from his Horſe, trembling, and fell down at his Feet, begging Pardon for his Offence, for the Biſhop, who was likewiſe a Horſeback, had alſo alighted. Being

ing much incens'd, he touch'd the King lying in that humble Poſture, with the Rod he held in his Hand, and uſing his Pontifical Authority, ſpoke thus, *I ſay to you, for as much as you would not refrain from the Houſe of that wicked and condemn'd Perſon, you ſhall die in that very Houſe.* Yet it is to believ'd, that ſuch a Death of a religious Man did not only blot out his Offence, but alſo added to his Merit; becauſe it hapned on a pious Account, being the obſerving of the Commands of CHRIST. *Sigbercht* was ſucceeded in the Kingdom by *Suidhelm*; the Son of *Sexbald*, who was baptiz'd by the ſame *Cedd*, in the Province of the *Eaſt-Angles*, at the King's Country Seat, call'd [c] *Rendleſham*; that is, *Rendili Manſion*; and *Ethilwald*, King of that Nation of the *Eaſt-Angles*, Brother to *Anna*, King of the ſame People was his Godfather.

---

[c] *In* Suffolk, Bede *tells it takes its Name from the Owner, of which the Royal Paraphraſer takes no Notice.*

CHAP.

CHAP. XXIII.

The aforeſaid Biſhop Cedd, *having a Place given him by King* Ethilwald, *conſecrated the ſame to our Lord with Prayer and Faſting, and of his Death.*

THE ſame Man of God, whilſt he perform'd the Function of a Biſhop among the *Eaſt-Saxons*, was alſo wont ſeveral Times to viſit his own, that is, the Country of the *Northumbrians*, to make Exhortations. *Ethilwald*, the Son of King *Oſwald*, who reign'd among the *Deiri*, finding him an holy wiſe and good Man, he deſir'd him to accept of ſome Poſſeſſion of Land to build a Monaſtery, to which the King himſelf might frequently reſort, to offer his Prayers to our Lord, and hear the Word, and be bury'd in it when he dy'd; for he faithfully believ'd that he ſhould receive much Benefit by the Prayers of thoſe, who were to ſerve God in that Place. The King had before with him a Brother of the ſame Biſhop, call'd *Celin*, a Man no leſs devoted to God, who, being a Prieſt, was wont to adminiſter to him the Word and the Sacraments of the Faith; by whoſe means he chiefly came to know and love the Biſhop. That Prelate therefore complying with the King's Deſires, choſe himſelf a Place to build a Monaſtery among the craggy and remote Mountains;

tains; which look'd more like the lurking Places for Robbers and Retreats for wild Beaſts, than Habitations for Men; to the end, that purſuant to the Prophecy of *Iſaias*, *In the Habitation of Dragons, where each lay, might be Graſs with Reeds and Ruſhes*; that is, that the Fruits of good Works ſhould ſpring up, where before Beaſts were wont to dwell, or Men to live after a beaſtly manner. The Man of God deſiring firſt to cleanſe the Place for the Monaſtery from former Crimes, by Prayer and Faſting, that it might be acceptable to our Lord; and ſo to lay the Foundations; he requeſted of the King that he would give him leave to reſide there all the approaching Time of *Lent*, to attend to Prayer. All which Days, excepting *Sundays*, obſerving the Faſt till the Evening, according to Cuſtom, he then took no other Suſtenance but a very little Bread, and one Hen Egg, with a little Milk mix'd with Water. For this he ſaid was the Cuſtom of thoſe of whom he had learnt the Rule of regular Diſcipline; firſt to conſecrate to our Lord by Prayer and Faſting, the Places they had newly receiv'd for building a Monaſtery or a Church. When there were ten Days of *Lent* ſtill remaining, there came a Meſſenger to call him to the King; and he, that the religious Work might not be intermitted, on Account of the King's Affairs, intreated his Prieſt *Cynebil*, who was alſo his own Brother, to compleat that which had been piouſly begun. *Cynebil* readily complying, when the Time of Faſting and Prayer was over, he there built the Monaſtery, which is now call'd [a] *Leſtinghae*, and form'd it in religious Isa. 35. 7.

R

[a] *Suppos'd to be near* Whitby *in* Yorkſhire.

ligious Cuſtoms, according to the manner of *Lindisfarn*, where they had been educated. *Cedd* for many Years having Charge of the Biſhoprick in the aforeſaid Province, and taking care of this Monaſtery, over which he had plac'd Superiors, it hapned that the coming to the ſame at a Time when there was a Mortality, fell there ſick and dy'd. He was firſt buried without, but in Proceſs of Time, a Church was built of Stone in the Monaſtery, in the Honour of the Mother of God, and his Body interr'd in the ſame, on the Right Hand of the Altar. The Biſhop left the Monaſtery to be govern'd after him by his Brother *Ceadda*, who was afterwards made Biſhop, as ſhall be ſaid in its Place. For the four Brothers we have mention'd, *viz.* *Cedd* and *Cinebil*, *Celin* and *Ceadda*, which is rare to be met with, were all renowned Prieſts of our Lord, and two of them alſo arriv'd to be Biſhops. When the Brethren, who were in his Monaſtery, in the Province of the *Eaſt Saxons*, heard that the Biſhop was dead in the Province of the *Northumbrians*; about thirty Men of that Monaſtery came thither, being deſirous either to live near the Body of their Father, if it ſhould pleaſe God, or to be bury'd there when dead. They being lovingly receiv'd by their Brethren, and Fellow Soldiers in CHRIST, all of them dy'd there, ſnatch'd away by the aforeſaid Peſtilence, excepting one little Boy, known to have been deliver'd from Death by his Father's Prayers. For he living very long after, and applying himſelf to the reading of ſacred Writ, was at length inform'd, that he had not been regenerated by the Water of Baptiſm, and be-

ing

ing then waſh'd in the Laver of Salvation, he was afterwards promoted to the Order of Prieſthood, and prov'd very uſeful to many in the Church. Concerning whom, I do not queſtion, but that he was deliver'd at the Point of Death, by the Interceſſion of his Spiritual Father, as has been ſaid, to whoſe Body he came out of Love; that ſo he might himſelf avoid eternal Death, and by teaching, exhibit the Miniſtry of Life and Salvation to others of the Brethren.

CHAP. XXIV.

How that King Penda *being ſlain, the Province of the* Mercians *receiv'd the Faith of* CHRIST, *and* Oſwy *gave Poſſeſſions and Territories to God, for building of Monaſteries in acknowledgment for the Victory obtain'd.*

AT this Time King *Oſwy*, being expos'd to the cruel and intolerable Irruptions of the often mention'd *Penda*, King of the *Mercians*, who had ſlain his Brother; at length, Neceſſity compelling him, he promis'd he would give him greater Gifts than can be imagin'd to purchaſe Peace; provided, that King would return home, and ceaſe to deſtroy the Provin-

ces of his Kingdom. That perfidious King refuſing to grant his Requeſt, having reſolv'd to extirpate all his Nation, from the higheſt to the loweſt, he had recourſe to the Protection of the Divine Goodneſs, for his Deliverance from barbarous Impiety, and binding himſelf by Vow, ſaid, *If the Pagan will not accept of our Gifts, let us offer them to him that will, the Lord our God.* He then vow'd, that if he ſhould come off victorious, he would give up his Daughter to be dedicated to our Lord in Holy Virginity, and beſtow the Poſſeſſions of twelve Farms to build Monaſteries; and ſo he gave Battle with a very ſmall Army. In ſhort, it is reported, that the Pagans had three Times the Number of Forces; for they had thirty Legions, led on by moſt noted Commanders. King *Oſwy* and his Son *Alchfrid*, having a very ſmall Army as has been ſaid, but confiding in the Conduct of CHRIST, met them; for his other Son *Ecgfrid*, was then kept an Hoſtage at the Court of Queen *Cinveſe* in the Province of the *Mercians*. King *Oſwald*'s Son *Ethilwald*, who ought to have aſſiſted them, was on the Enemy's ſide, and led them on to fight againſt his Country and Unkle; tho' during the Time of the Battle, he withdrew out of it, and waited the Event in a Place of Safety. The Engagement beginning, thirty Pagan Commanders of the King's, who came to his Aſſiſtance, were put to flight, and almoſt all of them ſlain; among whom *Edilhere*, Brother to *Anna*, King of the *Eaſt-Angles*, and King after him, being the Occaſion of the War, was kill'd, with the Deſtruction of his Auxiliaries. And the Battle being

being fought near the River [a] *Vinved*, which then with the great Rains, had not only fill'd its Channel, but overflow'd its Banks, many more were drowned in the Flight, than deſtroy'd by the Sword. Then King *Oſwy*, purſuant to the Vow he had made to our Lord, returning Thanks to God for the Victory obtain'd, gave his Daughter *Eanfled*, who was ſcarce a Year old, to be conſecrated to him in perpetual Virginity; delivering alſo twelve ſmall Poſſeſſions of Lands, wherein the Application to Earthly Warfare ceaſing, there ſhould be a perpetual Place and Subſiſtance for Monks to follow the Heavenly Warfare, and with diligent Devotion pray for the Peace of his Nation. Of thoſe Poſſeſſions he gave ſix in the Province of the *Deiri*, and the other ſix in that of the *Bernicians*. Each of the ſaid Poſſeſſions was of ten Families, that is, an hundred and twenty in all. The aforeſaid Daughter of King *Oſwi*, ſo dedicated to God, was put into the Monaſtery, call'd [b] *Heruteu*, that is, *the Iſland of the Stag*, where at that Time the Abbeſs *Hilda* preſided; who, two Years after, having acquir'd a Poſſeſſion of ten Families, at the Place call'd

[a] Saxon Finhæð *the River* Arc, *or* Broad-Are *in* Yorkſhire. *The Place where this Battle was fought is call'd* Winwidfield Finnidfeld, *which Mr.* Cambden *ſuppoſes from the Battle, but it is plain that the River gave the Name.*

[b] Heortea, *now* Hartlepool, *upon the Sea ſide, in the Biſhoprick of* Durham. Huntington *calls it* Cervi Inſula, *and ſays that* Heiua, *a religious Woman built the Monaſtery.*

Streaneſhalh [c], built a Monaſtery there, in which the aforeſaid King's Daughter, was firſt a Learner, and afterwards taught a regular Life; till, being ſixty Years of Age, the Bleſſed Virgin departed to the Nuptials and Embraces of her Heavenly Bridegroom. In that ſame Monaſtery, ſhe and her Father *Oſwy*, and her Mother's Father *Edwin*, and many other noble Perſons are bury'd in the Church of the Holy Apoſtle *Peter*. King *Oſwy* concluded the aforeſaid War in the Country of [d] *Loidis*, in the 13th Year of his Reign, on the 13th Day of the *Kalends* of *December*, to the great Benefit of both Nations; for he both deliver'd his own People from the hoſtile Depredations of the Pagans, and having cut off the wicked King's Head, converted that of the *Mercians* and the adjacent Provinces to the Grace of the Chriſtian Faith. *Diuma* was made the firſt Biſhop in the Province of the *Mercians*, as alſo of the *Lindisfarns* and the *Midland Angles*, as has been ſaid above; and he dy'd and was bury'd among the *Midland Angles*. The ſecond was *Cellah*, who quitting the Epiſcopal Function whilſt living, return'd into *Scotland*, both of them being of the *Scotiſh* Nation. The third was *Trumhere*, of the *Engliſh* Nation; but inſtructed and

---

c *In K.* Ælfred, ðtpeoneꝑhalh, *in the* Saxon Chron. ðteoneꝑheale, *ſo call'd from* ꝛtpeonð, littus *&* neal Angulus, *a Corner or Nook of a Shore, according to the ingenious Mr.* Somner. *Mr.* Cambden *thinks it ſignifies* a Bay of Safety, *and* Junius *ſays that* ꝑalh *ſignifies an eminent Building, whence comes our* Hall. *It is now* Whitby in Yorkſhire.

d Leeds.

and ordain'd by the *Scots*; being Abbat in the Monaſtery that is call'd *Ingethingum*, and is the Place where King *Oſwin* was kill'd, as has been ſaid above; for Queen *Eanfled* his Kinſwoman, in Satisfaction for his unjuſt Death, begg'd of King *Oſwy*, that he would there give to the aforeſaid Servant of God a Place to build a Monaſtery, becauſe he alſo was Kinſman to the ſlaughter'd King; in which Monaſtery continual Prayers ſhould be offer'd up for the eternal Health of both Kings, that is, of him that had been ſlain, and of him that caus'd it to be done. The ſame King *Oſwy* govern'd the Nation of the *Mercians*, as alſo the People of the other Southern Provinces, three Years after he had ſlain King *Penda*; and he likewiſe ſubdu'd the greater Part of the Nation of the *Picts*, to the Dominion of the *Engliſh*; at which Time he gave to the aforenam'd *Peada*, Son to King *Penda*, who was his Kinſman, the Kingdom of the Southern *Mercians*, conſiſting, as is reported of 5000 Families, divided by the River *Trent* from the Northern *Mercians*, whoſe Land contains 7000 Families; but that *Peada* was the next Spring very wickedly kill'd, by the Treachery, as is ſaid, of his Wife, in the very Time of the Feaſt of *Eaſter*. Three Years after the killing of King *Penda*, *Immin*, and *Eaba*, and *Eadbert*, Commanders of the *Mercian* Nation, rebell'd againſt King *Oſwy*, ſetting up for their King *Wulfhere*, Son to the ſaid *Penda*, a Youth, whom they had kept conceal'd; and expelling the Officers of the foreign King, at once recover'd their Liberty and Lands; and being thus free with their King, they rejoyc'd to ſerve CHRIST the true King, for the ever-

laſting Kingdom in Heaven. That King govern'd the Nation of the *Mercians* ſeventeen Years, and had for his firſt Biſhop *Trumhere*, above ſpoken of; the ſecond *Jaruman*; the third *Ceadda*; the fourth *Winifrid*. All theſe ſucceeding each other regularly under King *Wulfhere*, perform'd the Function of Biſhops of the *Mercian* Nation.

CHAP. XXV.

The Controverſy ſtarted about the due Time of keeping Eaſter, *with thoſe that came out of* Scotland.

IN the mean Time, Biſhop *Aidan* being departed this Life, *Finan* ſent and ordain'd by the *Scots*, had ſucceeded him in the Biſhoprick, and built a Church in the Iſle of *Lindisfarn*, becoming the Epiſcopal See; the which nevertheleſs, after the manner of the *Scots*, he made not of Stone, but of hew'd Oak, and cover'd it with Reeds; and the ſame was afterwards dedicated in Honour of St. *Peter* the Apoſtle, by the Reverend Archbiſhop *Theodorus*. *Eadberht*, alſo Biſhop of that Place, taking off the Thatch, cover'd it with Plates of Lead, that is, the Roof and the very Walls. At this Time a great and frequent [a] Controverſy happened

[a] *Of this famous Controverſy at* Whitby, *concerning the Obſervation of* Eaſter, *and Eccleſiaſtical Tonſure, no mention is made in the Paraphraſe of King* Ælfred, *in which both Chapters are omitted, neither do the* Saxon Annals *mention it, which has occaſion'd ſeveral to think there was no ſuch Meeting, and Biſhop* Nicholſon *pretends to prove there was not. But the Credit of* Bede *is beyond them all.*

ned about the Obſervation of *Eaſter*, thoſe that came from *Kent* or *France*, affirming, that the *Scots* kept *Eaſter-Sunday* contrary to the Cuſtom of the univerſal Church. Among them was a moſt zealous Defender of the true *Eaſter*, whoſe Names was *Roman*, a *Scot* by Nation, but inſtructed in the Rule of Eccleſiaſtical Truth, either in *France* or *Italy*, who diſputing with *Finan*, convinc'd many, or at leaſt mov'd them to make a more ſtrict Enquiry after the Truth; but he could not prevail upon *Finan*, but on the contrary made him the more inveterate by Reproof, and a profeſs'd Oppoſer of the Truth, as being of a hot Temper. *James*, formerly the Deacon of the venerable Archbiſhop *Paulinus*, as has been ſaid above, kept the True and Catholick *Eaſter*, with all thoſe that he could reduce to the more correct Way. Queen *Eanfleda* and her Followers obſerv'd the ſame, purſuant to what ſhe had ſeen practis'd in *Kent*, having with her a *Kentiſh* Prieſt that kept the Catholick Obſervation, whoſe Name was *Romanus*. Thus it is reported to have hapned in thoſe Times that *Eaſter* was twice kept in one Year; and that when the King having ended the Time of Faſting, kept his *Eaſter*, the Queen and her Followers ſtill faſting, celebrated *Palm-Sunday*. This Difference about the Obſervation of *Eaſter*, whilſt *Aidan* liv'd, was patiently tolerated by all Men; as being ſenſible, that tho' he could not keep *Eaſter* contrary to the Cuſtom of thoſe who had ſent him, yet he induſtriouſly labour'd to practice all Works of Faith, Piety and Love, according to the Cuſtom us'd by all Holy Men; for which Reaſon he was deſervedly belov'd

by

ligious Cuſtoms, according to the manner of *Lindisfarn*, where they had been educated. *Cedd* for many Years having Charge of the Biſhoprick in the aforeſaid Province, and taking care of this Monaſtery, over which he had plac'd Superiors, it hapned that the coming to the ſame at a Time when there was a Mortality, fell there ſick and dy'd. He was firſt buried without, but in Proceſs of Time, a Church was built of Stone in the Monaſtery, in the Honour of the Mother of God, and his Body interr'd in the ſame, on the Right Hand of the Altar. The Biſhop left the Monaſtery to be govern'd after him by his Brother *Ceadda*, who was afterwards made Biſhop, as ſhall be ſaid in its Place. For the four Brothers we have mention'd, *viz.* *Cedd* and *Cinebil*, *Celin* and *Ceadda*, which is rare to be met with, were all renowned Prieſts of our Lord, and two of them alſo arriv'd to be Biſhops. When the Brethren, who were in his Monaſtery, in the Province of the *Eaſt Saxons*, heard that the Biſhop was dead in the Province of the *Northumbrians*; about thirty Men of that Monaſtery came thither, being deſirous either to live near the Body of their Father, if it ſhould pleaſe God, or to be bury'd there when dead. They being lovingly receiv'd by their Brethren, and Fellow Soldiers in CHRIST, all of them dy'd there, ſnatch'd away by the aforeſaid Peſtilence, excepting one little Boy, known to have been deliver'd from Death by his Father's Prayers. For he living very long after, and applying himſelf to the reading of ſacred Writ, was at length inform'd, that he had not been regenerated by the Water of Baptiſm, and be-

ing

ing then waſh'd in the Laver of Salvation, he was afterwards promoted to the Order of Prieſthood, and prov'd very uſeful to many in the Church. Concerning whom, I do not queſtion, but that he was deliver'd at the Point of Death, by the Interceſſion of his Spiritual Father, as has been ſaid, to whoſe Body he came out of Love; that ſo he might himſelf avoid eternal Death, and by teaching, exhibit the Miniſtry of Life and Salvation to others of the Brethren.

CHAP. XXIV.

How that King Penda *being ſlain, the Province of the* Mercians *receiv'd the Faith of* CHRIST, *and* Oſwy *gave Poſſeſſions and Territories to God, for building of Monaſteries in acknowledgment for the Victory obtain'd.*

AT this Time King *Oſwy*, being expos'd to the cruel and intolerable Irruptions of the often mention'd *Penda*, King of the *Mercians*, who had ſlain his Brother; at length, Neceſſity compelling him, he promis'd he would give him greater Gifts than can be imagin'd to purchaſe Peace; provided, that King would return home, and ceaſe to deſtroy the Provin-

ces of his Kingdom. That perfidious King refuſing to grant his Requeſt, having reſolv'd to extirpate all his Nation, from the higheſt to the loweſt, he had recourſe to the Protection of the Divine Goodneſs, for his Deliverance from barbarous Impiety, and binding himſelf by Vow, ſaid, *If the Pagan will not accept of our Gifts, let us offer them to him that will, the Lord our God.* He then vow'd, that if he ſhould come off victorious, he would give up his Daughter to be dedicated to our Lord in Holy Virginity, and beſtow the Poſſeſſions of twelve Farms to build Monaſteries; and ſo he gave Battle with a very ſmall Army. In ſhort, it is reported, that the Pagans had three Times the Number of Forces; for they had thirty Legions, led on by moſt noted Commanders. King *Oſwy* and his Son *Alchfrid*, having a very ſmall Army as has been ſaid, but confiding in the Conduct of CHRIST, met them; for his other Son *Ecgfrid*, was then kept an Hoſtage at the Court of Queen *Cinveſe* in the Province of the *Mercians*. King *Oſwald*'s Son *Ethilwald*, who ought to have aſſiſted them, was on the Enemy's ſide, and led them on to fight againſt his Country and Unkle; tho' during the Time of the Battle, he withdrew out of it, and waited the Event in a Place of Safety. The Engagement beginning, thirty Pagan Commanders of the King's, who came to his Aſſiſtance, were put to flight, and almoſt all of them ſlain; among whom *Edilhere*, Brother to *Anna*, King of the *Eaſt-Angles*, and King after him, being the Occaſion of the War, was kill'd, with the Deſtruction of his Auxiliaries. And the Battle being

being fought near the River [a] *Vinved*, which then with the great Rains, had not only fill'd its Channel, but overflow'd its Banks, many more were drowned in the Flight, than deſtroy'd by the Sword. Then King *Oſwy*, purſuant to the Vow he had made to our Lord, returning Thanks to God for the Victory obtain'd, gave his Daughter *Eanfled*, who was ſcarce a Year old, to be conſecrated to him in perpetual Virginity; delivering alſo twelve ſmall Poſſeſſions of Lands, wherein the Application to Earthly Warfare ceaſing, there ſhould be a perpetual Place and Subſiſtance for Monks to follow the Heavenly Warfare, and with diligent Devotion pray for the Peace of his Nation. Of thoſe Poſſeſſions he gave ſix in the Province of the *Deiri*, and the other ſix in that of the *Bernicians*. Each of the ſaid Poſſeſſions was of ten Families, that is, an hundred and twenty in all. The aforeſaid Daughter of King *Oſwi*, ſo dedicated to God, was put into the Monaſtery, call'd [b] *Heruteu*, that is, *the Iſland of the Stag*, where at that Time the Abbeſs *Hilda* preſided; who, two Years after, having acquir'd a Poſſeſſion of ten Families, at the Place call'd

---

[a] Saxon Finhæð *the River* Arc, *or* Broad-Are *in* Yorkſhire. *The Place where this Battle was fought is call'd* Winwidfield Finnidfeld, *which Mr.* Cambden *ſuppoſes from the Battle, but it is plain that the River gave the Name.*

[b] Heonæa, *now* Hartlepool, *upon the Sea ſide, in the Biſhoprick of* Durham. Huntington *calls it* Cervi Inſula, *and ſays that* Heiua, *a religious Woman built the Monaſtery.*

Streaneſhalh [c], built a Monaſtery there, in which the aforeſaid King's Daughter, was firſt a Learner, and afterwards taught a regular Life; till, being ſixty Years of Age, the Bleſſed Virgin departed to the Nuptials and Embraces of her Heavenly Bridegroom. In that ſame Monaſtery, ſhe and her Father *Oſwy*, and her Mother's Father *Edwin*, and many other noble Perſons are bury'd in the Church of the Holy Apoſtle *Peter*. King *Oſwy* concluded the aforeſaid War in the Country of [d] *Loidis*, in the 13th Year of his Reign, on the 13th Day of the *Kalends* of *December*, to the great Benefit of both Nations; for he both deliver'd his own People from the hoſtile Depredations of the Pagans, and having cut off the wicked King's Head, converted that of the *Mercians* and the adjacent Provinces to the Grace of the Chriſtian Faith. *Diuma* was made the firſt Biſhop in the Province of the *Mercians*, as alſo of the *Lindisfarns* and the *Midland Angles*, as has been ſaid above; and he dy'd and was bury'd among the *Midland Angles*. The ſecond was *Cellah*, who quitting the Epiſcopal Function whilſt living, return'd into *Scotland*, both of them being of the *Scotiſh* Nation. The third was *Trumhere*, of the *Engliſh* Nation; but inſtructed and

---

c *In K.* Ælfred, ðtpeoneꝑhalh, *in the* Saxon Chron. ðteoneꝑheale, *ſo call'd from* ꝑtpeonð, littus *&* neal Angulus, *a Corner or Nook of a Shore, according to the ingenious Mr.* Somner. *Mr.* Cambden *thinks it ſignifies* a Bay of Safety, *and* Junius *ſays that* halh *ſignifies an eminent Building, whence comes our* Hall. *It is now* Whitby Yorkſhire.

d *Leeds.*

and ordain'd by the *Scots*; being Abbat in the Monaſtery that is call'd *Ingethingum*, and is the Place where King *Oſwin* was kill'd, as has been ſaid above; for Queen *Eanfled* his Kinſwoman, in Satisfaction for his unjuſt Death, begg'd of King *Oſwy*, that he would there give to the aforeſaid Servant of God a Place to build a Monaſtery, becauſe he alſo was Kinſman to the ſlaughter'd King; in which Monaſtery continual Prayers ſhould be offer'd up for the eternal Health of both Kings, that is, of him that had been ſlain, and of him that caus'd it to be done. The ſame King *Oſwy* govern'd the Nation of the *Mercians*, as alſo the People of the other Southern Provinces, three Years after he had ſlain King *Penda*; and he likewiſe ſubdu'd the greater Part of the Nation of the *Picts*, to the Dominion of the *Engliſh*; at which Time he gave to the aforenam'd *Peada*, Son to King *Penda*, who was his Kinſman, the Kingdom of the Southern *Mercians*, conſiſting, as is reported of 5000 Families, divided by the River *Trent* from the Northern *Mercians*, whoſe Land contains 7000 Families; but that *Peada* was the next Spring very wickedly kill'd, by the Treachery, as is ſaid, of his Wife, in the very Time of the Feaſt of *Eaſter*. Three Years after the killing of King *Penda*, *Immin*, and *Eaba*, and *Eadbert*, Commanders of the *Mercian* Nation, rebell'd againſt King *Oſwy*, ſetting up for their King *Wulfhere*, Son to the ſaid *Penda*, a Youth, whom they had kept conceal'd; and expelling the Officers of the foreign King, at once recover'd their Liberty and Lands; and being thus free with their King, they rejoyc'd to ſerve CHRIST the true King, for the ever-

laſting Kingdom in Heaven. That King govern'd the Nation of the *Mercians* ſeventeen Years, and had for his firſt Biſhop *Trumhere*, above ſpoken of; the ſecond *Jaruman*; the third *Ceadda*; the fourth *Winifrid*. All theſe ſucceeding each other regularly under King *Wulfhere*, perform'd the Function of Biſhops of the *Mercian* Nation.

CHAP. XXV.

The Controverſy ſtarted about the due Time of keeping Eaſter, *with thoſe that came out of* Scotland.

IN the mean Time, Biſhop *Aidan* being departed this Life, *Finan* ſent and ordain'd by the *Scots*, had ſucceeded him in the Biſhoprick, and built a Church in the Iſle of *Lindisfarn*, becoming the Epiſcopal See; the which nevertheleſs, after the manner of the *Scots*, he made not of Stone, but of hew'd Oak, and cover'd it with Reeds; and the ſame was afterwards dedicated in Honour of St. *Peter* the Apoſtle, by the Reverend Archbiſhop *Theodorus*. *Eadberht*, alſo Biſhop of that Place, taking off the Thatch, cover'd it with Plates of Lead, that is, the Roof and the very Walls. At this Time a great and frequent [a] Controverſy happened

[a] *Of this famous Controverſy at* Whitby, *concerning the Obſervation of* Eaſter, *and Eccleſiaſtical Tonſure, no mention is made in the Paraphraſe of King* Ælfred, *in which both Chapters are omitted, neither do the* Saxon Annals *mention it, which has occaſion'd ſeveral to think there was no ſuch Meeting, and Biſhop* Nicholſon *pretends to prove there was not. But the Credit of* Bede *is beyond them all.*

ned about the Obſervation of *Eaſter*, thoſe that came from *Kent* or *France*, affirming, that the *Scots* kept *Eaſter-Sunday* contrary to the Cuſtom of the univerſal Church. Among them was a moſt zealous Defender of the true *Eaſter*, whoſe Names was *Roman*, a *Scot* by Nation, but inſtructed in the Rule of Eccleſiaſtical Truth, either in *France* or *Italy*, who diſputing with *Finan*, convinc'd many, or at leaſt mov'd them to make a more ſtrict Enquiry after the Truth; but he could not prevail upon *Finan*, but on the contrary made him the more inveterate by Reproof, and a profeſs'd Oppoſer of the Truth, as being of a hot Temper. *James*, formerly the Deacon of the venerable Archbiſhop *Paulinus*, as has been ſaid above, kept the True and Catholick *Eaſter*, with all thoſe that he could reduce to the more correct Way. Queen *Eanfleda* and her Followers obſerv'd the ſame, purſuant to what ſhe had ſeen practis'd in *Kent*, having with her a *Kentiſh* Prieſt that kept the Catholick Obſervation, whoſe Name was *Romanus*. Thus it is reported to have hapned in thoſe Times that *Eaſter* was twice kept in one Year; and that when the King having ended the Time of Faſting, kept his *Eaſter*, the Queen and her Followers ſtill faſting, celebrated *Palm-Sunday*. This Difference about the Obſervation of *Eaſter*, whilſt *Aidan* liv'd, was patiently tolerated by all Men; as being ſenſible, that tho' he could nor keep *Eaſter* contrary to the Cuſtom of thoſe who had ſent him, yet he induſtriouſly labour'd to practice all Works of Faith, Piety and Love, according to the Cuſtom us'd by all Holy Men; for which Reaſon he was deſervedly belov'd

by

CHAP. XXVI.

That Colman *being worſted return'd home, and* Tuda *ſucceeded him in the Biſhoprick, and what the ſtate of the Church was under thoſe Teachers.*

THE Diſputation being ended, and the Company broke up, *Agilbercht* return'd home. *Colman* perceiving his Doctrin was rejected, and his Sect deſpis'd, taking alſo ſuch as would follow him, that is, ſuch as would not comply with the Catholick *Eaſter* and Tonſure, for there was likewiſe much Controverſy about that, went back into *Scotland*, to conſult with his People, what was to be done in the caſe. *Cedd* forſaking the Practices of the *Scots*, return'd to his Biſhoprick, having ſubmitted to the Obſervation of the Catholick *Eaſter*. This Diſputation hapned in the Year of our Lord's Incarnation 664, which was the 22d Year of the Reign of King *Oſwy*, but the 30th of the Epiſcopacy of the *Scots* in the Province of the *Engliſh*; for *Aidan* was Biſhop ſeventeen Years, *Finan* ten, and *Colman* three. *Colman* returning into his own Country, the Servant of God *Tuda*, was made Biſhop of the *Northumbrians* in his Place, having been inſtructed and ordain'd Biſhop among the Southern *Scots*, and according to the Cuſtom of that Province, having the Eccleſiaſtical Tonſure of his Crown, and obſerving the Catholick Time of *Eaſter*; a good

a good and religious Man, but govern'd his Church a very ſhort Time; for he came out of *Scotland* whilſt *Colman* was yet Biſhop, and diligently, both by Word and Example, taught all Perſons thoſe Things that appertain to the Faith and Truth. But *Eata*, who was Abbat of the Monaſtery that is call'd [a] *Mailros*, a moſt reverend and meek Man, was appointed Abbat over the Brethren that thought fit to ſtay in the Church of *Lindisfarn*, when the *Scots* went away; which, they ſay, *Colman* being upon his departure, requeſted and obtain'd of King *Oſwy*, for as much as *Eata* was one of *Aidan*'s twelve Lads of the *Engliſh* Nation, whom he receiv'd when firſt made Biſhop there, to be inſtructed in CHRIST; for the King much lov'd that Biſhop *Colman*, on account of his ſingular Diſcretion. This is the ſame *Eata*, who not long after was made Biſhop of the ſame Church of *Lindisfarn*. *Colman* returning home, took along with him ſome Part of the Bones of the moſt Reverend Father *Aidan*; and left Part of them in the Church where he had preſided, ordering them to be interr'd in the Sacriſty. The Place he govern'd, ſhows how parcimonious he and his Predeceſſors were, for there very few Houſes beſides the Church were found at their Departure; that is, only ſo many, as without which Civil Converſation could not ſubſiſt; they had no Mony, but Cattle; for if they receiv'd any Mony from rich Perſons, they immediately gave it to the Poor; there being no need to gather Mony, or provide Houſes

[a] *A Monaſtery near* Jidburgh *in* Teſidale, *it is now one of the* Scotiſh *Preſbyteries in that County.*

for the Entertainment of the great Men of the World; they never reſorting to the Church, but only to pray and hear the Word of God. The King himſelf, when Opportunity offer'd, came only with five or ſix Servants, and having perform'd his Devotions in the Church, departed. But, if they hapned to take a Repaſt there, being ſatisfy'd with only the plain and daily Food of the Brethren, they requir'd no more; for the whole Care of thoſe Teachers then was to ſerve God, not the World, to feed the Soul, and not the Belly. For this Reaſon the religious Habit was at that Time in great Veneration; ſo that whereſoever any Clergyman or Monk hapned to come, he was joyfully receiv'd by all Perſons, as God's Servant; and if they chanc'd to meet him upon the Way, they ran to him, and bowing, were glad either to be ſign'd with his Hand, or bleſs'd with his Mouth. They alſo gave great Attention to their Words of Exhortation; and on *Sundays* they flock'd eagerly to the Church, or the Monaſteries, not to feed their Bodies, but to hear the Word of God; and if any Prieſt hapned to come into a Village, the Inhabitants flocking together, were diligent to ask the Word of Life of him; for the Prieſts and Clergymen went not into the Villages on any other account, but to preach, baptize, viſit the Sick; and, in few Words, to take care of Souls, and they were ſo free from all worldly Avarice, that none receiv'd Lands and Poſſeſſions for building of Monaſteries, unleſs they were compell'd to it by the worldly Powers; the which Cuſtom was in all Points, for ſome Time after obſerv'd

in

in the Churches of the *Northumbrians.* But enough has been ſaid of theſe Things.

CHAP. XXVII.

That Egbercht, *an Holy Man, of the* Engliſh *Nation, led a Monaſtical Life in* Ireland.

THE ſame Year of our Lord's Incarnation 664, there hapned an Eclipſe of the Sun, on the third Day of *May*, about ten of the Clock in the Morning: Which ſame Year a ſudden Peſtilential Infection having firſt depopulated the Southern Coaſts of *Britain*, afterwards falling alſo into the Province of the *Northumbrians*, and having long cruelly rag'd far and near, deſtroy'd a great Multitude of Men. By which Plague the aforeſaid Prieſt of our Lord, *Tuda*, was ſnatch'd out of this World, and honourably bury'd in the Monaſtery call'd [a] *Pegnaleth.* This Peſtilence did no leſs Harm in the Iſland of *Ireland.* Many of the Nobility, and of the lower Rank of the *Engliſh* Nation, were there at that Time, who in the Days of the Biſhops *Finan* and *Colman*, forſaking their Native Iſland, retir'd thither, either for

[a] Pegnalaech *in King* Ælfred, Pegnaleah, *in the* Saxon Chron. Vagele. *Thought by Dr.* Smith *to be* Finchale, *two Miles from* Durham.

for the ſake of Divine Studies, or of a more continent Life; and ſome of them preſently addicted themſelves ſincerely to a Monaſtical Life; others choſe rather to apply themſelves to ſtudy, going about from one Maſter's Cell to another's. The *Scots* moſt willingly receiving them all, took care to ſupply them with their daily Suſtenance, as alſo to furniſh them with Books to read, and their Teaching, *gratis*. Among theſe were *Edilhun* and *Ecgbert*, two Youths of great Capacity, of the *Engliſh* Nobility. The former of which was Brother to *Ethilwin*, a Man no leſs belov'd by God, who alſo afterwards went over into *Ireland* to ſtudy, and having been well inſtructed, return'd into his own Country, and being made Biſhop in the Province of *Lindſey*, long govern'd the Church moſt worthily. Theſe two being in the Monaſtery, which in the Language of the *Scots* is call'd [b] *Rathmelſigi*, and all their Companions, either ſnatch'd away by the Mortality, or diſpers'd into other Places, fell both deſperately ſick of the ſame Diſtemper, and were grievouſly afflicted. Of theſe *Ecgbert* (as I was inform'd by a Prieſt venerable for his Age, and of great Veracity, who declar'd he had hear'd theſe Things from his own Mouth,) concluding that he was to die, went out of his Chamber, where the Sick lay, in the Morning, and ſitting all alone in a convenient Place, began ſeriouſly to reflect upon his paſt Actions, and being full of Compunction at the Remembrance of his Sins, bedew'd his Face with Tears, and from the Bottom of his Heart, pray'd

[b] Melifont *in* Ireland.

pray'd to God, that he might not die yet, before he could either make amends for his paſt Offences, committed either in his Infancy, or in his younger Years, or might farther exerciſe himſelf in good Works. He alſo made a Vow that he would, for the ſake of God live in a ſtrange Place, ſo as never to return into the Iſland where he was born, that is, *Britain*; that, beſides the Canonical Times of ſinging Pſalms, unleſs obſtructed by Corporal Infirmity, he would ſay the whole Pſalter daily to the Praiſe of God; and that he would every Week faſt one whole Day and a Night. Returning home, after his Tears, Prayers and Vows, he found his Companion aſleep, and going to Bed himſelf began to compoſe himſelf to reſt. When he had lain quiet awhile, his Comrade awaking, look'd on him, and ſaid, *Alas! Brother* Ecgbercht, *what have you done? I was in hopes that we ſhould have enter'd together into Life Everlaſting; but know, that what you pray'd for is granted.* For he had learnt in a Viſion what the other had requeſted, and that his Prayer was granted. In ſhort, *Edilhun* dy'd the next Night; but *Ecgbercht*, ſhaking off his Diſtemper, recover'd, and living a long Time after, and gracing the Prieſtly Function he had receiv'd with worthy Behaviour, he, after much Increaſe of Virtue, according to his Deſire, laſtly, that is, in the Year of our Lord's Incarnation 729, being himſelf ninety Years of Age, departed to the Heavenly Kingdom. He led his Life in great Perfection of Humility, Meekneſs, Continence, Simplicity and Juſtice. Thus he was very beneficial, both to his own Nation, and to thoſe of the *Scots* and *Picts* among

whom he liv'd a Stranger, by his Example of Life, his Induſtry in teaching, his Authority in reproving, and his Piety in giving away much of what he receiv'd from the Bounty of the Rich. He alſo added to his Vow, abovementioned, that always, during the *Lent*, he would eat but one Meal a Day, allowing himſelf nothing but Bread and thin Milk, and even that by Meaſure. That Milk, new the Day before, he kept in a Veſſel, and the next Day ſcimming off the Cream, drank the reſt, as has been ſaid, with a little Bread. The which Sort of Abſtinence he likewiſe always obſerv'd forty Days before the Nativity of our Lord, and as many after the Solemnity of *Pentecoſt*, that is, of the *Quinquageſima*.

CHAP. XXVIII.

How Tuda *being dead*, Wilfrid *was ordain'd Biſhop of the* Northumbrians *in* France, *and* Ceadd *in the Province of the* Weſt-Saxons.

IN the mean Time, King *Alchfrid* ſent the Prieſt *Wilfrid* to the King of *France*, to cauſe him to be conſecrated Biſhop over himſelf and his People. That Prince ſent him to be ordain'd to *Agilbert*, who, as was ſaid above, having departed *Britain*, was made Biſhop of the City of *Paris*; and by him *Wilfrid*

frid was very honourably conſecrated, ſeveral Biſhops meeting together for that Purpoſe in the King's Country Houſe, call'd [a] *Compiegne.* He making ſome ſtay in the Parts beyond the Sea, after his Conſecration, *Oſwy* following the Example of the King his Son, ſent an Holy Man, modeſt of Behaviour, well inſtructed in the Study of Scripture, and diligently practiſing thoſe Things which he had learnt in Holy Writ ought to be perform'd, to be ordain'd Biſhop of the Church of *York.* This was a Prieſt call'd *Ceadd,* Brother to the moſt Reverend Prelate *Cedd,* of whom mention has been often made, and Abbat of the Monaſtery of *Leſtingaeu.* With him the King alſo ſent his Prieſt *Eadhedun,* who was afterwards, in the Reign of *Ecgfrid,* made Biſhop of the Church of *Hrypum.* They arriving in *Kent,* found that Archbiſhop *Deuſdedit* was departed this Life, and no other Prelate as yet appointed in his Place; whereupon they proceeded to the Province of the *Weſt Saxons,* where *Wine* was Biſhop, and by him the Perſon abovemention'd was conſecrated Biſhop; two Biſhops of the *Britiſh* Nation, who kept *Eaſter-Sunday* according to the Canonical Manner, from the 14th to the 20th Day of the Moon, as has been ſaid, being taken in to aſſiſt at the Ordination; for at that Time there was no other Biſhop in all *Britain* canonically ordain'd, beſide that *Wine.* *Ceadd* being thus conſecrated

[a] *In* Compendio *in* France, *where was held a Synod under King* Pepin; *and where afterward* Charles the Bald, *founded a Monaſtery to the Honour of the Bleſſed Virgin, now call'd St.* Cornelius.

ted Biſhop, began immediately to devote himſelf to the Eccleſiaſtical Truth and Chaſtity; to apply himſelf to Humility, Continence and Study; to travel about, not on Horſeback, but after the manner of the Apoſtles, a foot, to preach the Goſpel in Towns, the open Country, Cottages, Villages and Caſtles; for he was one of the Diſciples of *Aidan*, and endeavour'd to inſtruct his People, by the ſame Actions and Behaviour, according to his and his Brother *Cedd*'s Example. *Wilfrid* alſo made a Biſhop, coming into *Britain*, in like manner by his Doctrine brought into the *Engliſh* Church many Rules of Catholick Obſervance. Whence it follow'd, that the Catholick Inſtitution daily increaſing, all the *Scots* that dwelt in *England*, either conform'd with theſe, or return'd into their own Country.

CHAP. XXIX.

How the Prieſt Wighard *was ſent from* Britain *to* Rome, *to be conſecrated Archbiſhop, of whoſe Death there the Letters of the Apoſtolical Pope ſoon gave an Account.*

AT this Time the moſt noble *Engliſh* Kings *Oſwy*, of the Province of the *Northumbrians*, and *Ecgbert* of *Kent*, having conſulted together about the State of the *Engliſh* Church, for *Oſwy*, tho' educated by the *Scots*, perfectly under-

underſtood, that the *Roman* was the Catholick and Apoſtolick Church, with the Choice and Conſent of the Holy Church of the *Engliſh* Nation, accepted of a good Man, and fit Prieſt to be made a Biſhop, call'd *Wighard*, of Biſhop *Deuſdedit*'s Clergy, and ſent him to *Rome* to be ordain'd Biſhop, to the end, that he, having receiv'd the Degree of an Archbiſhop, might ordain Catholick Prelates for the Churches of the *Engliſh* Nation throughout all *Britain*. But *Wighard* arriving at *Rome*, was ſnatch'd away by Death, before he could be conſecrated Biſhop, and the following Letters were ſent back into *Britain* to King *Oſwy*.

To the moſt excellent Lord, our Son, Oſwy, *King of the* Saxons, Vitalian, *Biſhop, Servant of the Servants of God. We have receiv'd your Excellency's deſirable Letters; by reading whereof we underſtood your moſt pious Devotion, and the moſt fervent Love you have for the Bleſſed Life; and that, the Hand of God protecting, you have been converted to the true and Apoſtolical Faith, hoping, that as you reign in your Nation, ſo you will hereafter reign in* CHRIST. *Bleſſed be the Nation therefore, that has been found worthy to have ſuch a moſt wiſe King and Worſhipper of God; for as much as he is not himſelf alone a Worſhipper of God, but alſo ſtudies Day and Night the Converſation of all his Subjects to the Catholick and Apoſtolical Faith, for the Redemption of his own Soul. Who will not rejoice at the hearing of ſuch pleaſant Things? Who will not be delighted at ſuch good Works? Becauſe your Nation has believ'd in* CHRIST *the Almighty God, according to the Words of the Divine Prophets, as it is written*

written in Iſaiah, In that Day there ſhall be a Root of Jeſſe, which ſhall ſtand for an Enſign of the People, to him ſhall the Gentils ſeek. *And again,* Liſten, O Iſles unto me, and hearken ye People from far. *And a little after,* It is a light thing that thou ſhouldſt be my Servant to raiſe up the Tribes of *Jacob,* and to reſtore the preſerv'd of *Iſrael.* I will alſo give thee for a light to the Gentils, that thou mayſt be my Salvation unto the ends of the Earth. *And again,* Kings ſhall ſee and ariſe, Princes alſo ſhall worſhip. *And preſently after,* I have given thee for a Covenant of the People, to eſtabliſh the Earth, and poſſeſs the deſolate Heritages. That thou mayſt ſay to the Priſoners, go forth; to them that are in Darkneſs, ſhow yourſelves. *And again,* I the Lord have call'd thee in Righteouſneſs, and will hold thine Hand, and will keep thee, and give thee for a Covenant of the People, for a Light of the *Gentils*; To open the blind Eyes, to bring out the Priſoner from the Priſon, and them that ſit in Darkneſs from the Priſon-Houſe. *Behold, moſt Excellent Son, how plain it is, not only of you, but alſo of all the Nations of the Prophets, that they ſhall believe in* CHRIST, *the Creator of all things. Wherefore it behoves your Highneſs as being a Member of* CHRIST, *in all things continually to follow the pious Rule of the Prince of the Apoſtles, either in celebrating* Eaſter, *or in all Things deliver'd by the bleſſed Apoſtles,* Peter *and* Paul, *who, as the two Heavenly Lights illuminate all the World, ſo their Doctrine daily enlightens the Hearts of Believers.*

And

And after ſome Lines, wherein he ſpeaks of celebrating one *Eaſter* throughout all the World, he adds,

We have not been able now to find, conſidering the length of the Journey, a Man docible, and a Prelate accompliſh'd in all Reſpects, according to the Tenor of your Letters. But as ſoon as ſuch a proper Perſon ſhall be found, we will ſend him well inſtructed to your Country, that he may, viva voce, *and through the Divine Oracles, with the Aſſiſtance of God, root out all the Enemy's Tares throughout your Iſland. We have receiv'd the Preſents ſent by your Highneſs to the Bleſſed Prince of the Apoſtles, for an eternal Memorial, and return you Thanks, and always pray for your Safety with the Clergy of* CHRIST. *But he that brought theſe Preſents is ſnatch'd out of this World, and bury'd at the Church of the Apoſtles, for whom we have been much concern'd, becauſe he dy'd here. However we have order'd the Benefits of the Holy Martyrs, that is, Relicks of the Bleſſed Apoſtles* Peter *and* Paul, *and of the Holy Martyrs,* Laurence, John *and* Paul, *and* Gregory, *and* Pancrace, *to be deliver'd to the Bearers of theſe our Letters, all to be by them deliver'd to you. And to your Conſort alſo, our Spiritual Daughter, we have by the aforeſaid Bearers ſent a Croſs, with a Gold Key to it, and ſome of the moſt Holy Chains of the Apoſtles,* Peter *and* Paul; *whoſe pious Endeavours being known, all the See Apoſtolick, as much rejoices with us, as her pious Works ſhine and bloſſom before God. We therefore deſire your Highneſs will haſten, as we wiſh, to dedicate all your Iſland to* CHRIST *our God; for you certainly have for your Protector, the Redeemer of Mankind,*

kind, our Lord JESUS CHRIST, *who will proſper you in all things, that you may bring together a new People of* CHRIST; *eſtabliſhing there the Catholick and Apoſtolick Faith. For it is written,* Seek firſt the Kingdom of God and his Righteouſneſs, and all theſe things ſhall be added to you. *In ſhort, ſeek and you ſhall obtain, and all your Iſlands ſhall be made ſubject to you, as we wiſh. Saluting your Excellency with Fatherly Affection, we always pray to the Divine Goodneſs, that it will vouchafe to aſſiſt you and yours in all good Works, that you may reign with* CHRIST *in the World to come. The Heavenly Grace preſerve your Excellency in Safety.*

CHAP. XXX.

How the Eaſt-Saxons *at the Time of a Mortality returning to Idolatry, were immediately brought back from their Error, by means of the Biſhop* Jaruman.

AT the ſame Time the Kings *Sighere* and *Sebbi*, tho' ſubject to *Wulfhere*, King of the *Mercians*, govern'd the Province of the *Eaſt Saxons*, after *Sulthelm*, of whom we have ſpoken above. That Province labouring under the Calamity of the aforeſaid Mortality, *Sighere*, with that Part of the People that was under his Dominion, forſaking the Myſteries of the Chriſtian Faith, turn'd Apoſtate. For the King himſelf, and many of the Commons and great Men, being fond of this Life, and not ſeeking after

after another, or rather believing there was no other, began to reſtore the Temples that had been abandon'd, and to adore Idols, as if they might by that means have been protected againſt the Mortality. But *Sebbi*, his Companion and Coheir in the Kingdom, with his People very devoutly preſerv'd the Faith he had embrac'd, and, as we ſhall ſhow hereafter, ended his faithful Life with much Felicity. King *Wulfhere* underſtanding, that the Faith of the Province was partly profan'd, ſent Biſhop *Jaruman*, who was Succeſſor to *Trumhere*, to correct that Error, and reſtore the Province to the Faith of Truth. He proceeding with much Diſcretion, (as I was inform'd by a Prieſt who bore him Company in that Journey, and had been his Fellow-Labourer in the Word,) for he was a religious and good Man, travelling all the Country far and near, reduc'd both the aforeſaid King and People to the Way of Righteouſneſs, ſo that either forſaking or deſtroying the Temples and Altars they had erected, they open'd the Churches, and rejoic'd in the Confeſſion of the Name of CHRIST, which they had oppos'd; becoming more deſirous to die in him with the Faith of the Reſurrection, than to live in the Filth of Perfidiouſneſs among their Idols. Theſe Things being perform'd, theſe Prieſts and Teachers return'd home with Joy.

The End of the Third Book.

THE Eccleſiaſtical Hiſtory OF THE *Engliſh Nation.*

BOOK IV.

CHAP. I.

How Deuſdedit, *Archbiſhop of* Canterbury, *dying,* Wighard *was ſent to* Rome *to ſucceed him in that Dignity; but he dying there,* Theodore, *was ordain'd Archbiſhop, and ſent into* Britain *with the Abbat* Adrian.

Ann. 664. IN the abovemention'd Year of the aforeſaid Eclipſe, which was preſently follow'd by the Peſtilence, in which alſo Biſhop *Colman,* being overcome by the unanimous Conſent of the Catholicks, return'd home, *Deuſdedit,* the ſixth Biſhop of the Church of *Canterbury,* dy'd, the Day before the

the *Ides* of *July*. *Erconbert* alſo, King of *Kent*, departed this Life the ſame Month and Day; leaving his Kingdom to his Son *Ecgberht*, which he held nine Years. Then the See being vacant ſome conſiderable Time, the Prieſt *Wighard*, a Man moſt knowing in Eccleſiaſtical Diſcipline, of the *Engliſh* Race, was ſent to *Rome* by the ſaid King *Ecgberht*, and *Oſwy* King of the *Northumbrians*, as was briefly mention'd in the foregoing Book, they requeſting that he might be ordain'd Biſhop of the Church of *England*; ſending at the ſame Time Preſents to the Apoſtolical Pope, and many Veſſels of Gold and Silver. He arriving at *Rome*, in which Apoſtolical See *Vitalian* preſided at that Time, and having made known to the aforeſaid Apoſtolical Pope the Occaſion of his Journey, was not long after ſnatch'd away, with almoſt all his Companions that went with him, by a Peſtilence hapning at that Time. But the Apoſtolical Pope having conſulted about that Affair, made diligent Enquiry whom he might ſend Archbiſhop of the *Engliſh* Churches. There was then in the *Niridan* Monaſtery, which is not far from the City of *Naples* in *Campania*, an Abbat call'd *Adrian*, by Nation an *African*, well vers'd in Holy Writ, knowing in Monaſtical and Eccleſiaſtical Diſcipline, and excellently skill'd both in the *Greek* and *Latin* Tongues. The Pope ſending for him, commanded him to accept of the Biſhoprick, and repair into *Britain*; who anſwering that he was unworthy of ſo great a Dignity, ſaid he could name another, whoſe Learning and Age were fitter for the Epiſcopal Function. And having propos'd to the Pope a certain Monk,

belonging to a Neighbouring Monaſtery of Virgins, whoſe Name was *Andrew*, he was by all that knew him judg'd worthy of a Biſhoprick; but the Weight of his corporal Infirmity, obſtructed his being advanc'd to the Epiſcopal Degree. Then again *Adrian* was preſs'd to accept of the Biſhoprick; who thereupon deſir'd ſome Reſpit, to ſee whether he could in that Time find another fit to be ordain'd Biſhop. There was at that Time in *Rome*, a Monk, call'd *Theodore*, well known to *Adrian*, born at *Tharſus* in *Cilicia*, a Man well inſtructed in Worldly and Divine Literature, as alſo in *Greek* and *Latin*; of known Probity of Life, and venerable for Age, being 66 Years old. *Adrian* offering him to the Pope to be ordain'd Biſhop, prevail'd; but upon theſe Conditions, that he ſhould conduct him into *Britain*, becauſe he had already travell'd through *France* twice upon ſeveral Occaſions, and was therefore better acquainted with the Way of travelling, and had proper Men enough of his own; as alſo that being his Fellow Labourer in Doctrine, he ſhould take ſpecial Care that *Theodore* ſhould not introduce any thing contrary to the true Faith, according to the Cuſtom of the *Greeks*, into the Church where he preſided. *Adrian* being ordain'd Subdeacon, waited four Months for his Hair to grow, that it might be ſhorn to a Crown; for he had before the Tonſure of St. *Paul*, the Apoſtle, after the manner of the Eaſtern People. Being ordain'd by Pope *Vitalian*, in the Year of the Incarnation of our Lord 668, on *Sunday*, the 7th Day of the *Kalends* of *April*, and on the 6th of the *Kalends* of *June* was ſent with *Adrian*

drian into *Britain*, They proceeding by Sea to *Marſeilles*, and thence by Land to *Arles*, and having there deliver'd to *John*, Archbiſhop of that City, the Pope *Vitalian*'s Letters of Recommendation, were by him detain'd till ſuch Time as *Ebrin*, the King's *Maire* of the Palace, ſent them a Paſs to go where they pleas'd. Having receiv'd the ſame, *Theodore* repair'd to *Agilbert*, Biſhop of *Paris*, of whom we have ſpoken above, and was by him kindly receiv'd and long entertain'd. But *Adrian* went firſt to *Emmeſonon*, and then to *Faron*, Biſhops of *Meaux*, and liv'd with them a conſiderable Time; for the hard Winter had oblig'd them to lie ſtill whereſoever they could. King *Ecgbert* being certainly inform'd by Meſſengers, that the Biſhop they had ask'd of the *Roman* Prelate, was in the Kingdom of *France*; he preſently ſent thither his Preſident *Redfrid* to conduct him; who being arriv'd there, with *Ebrin*'s leave took and convey'd him to the Port of [a] *Quentavic*; where being indiſpos'd, he made ſome ſtay, and as ſoon as he began to recover, ſail'd over into *Britain*. But *Ebrin* detain'd *Adrian*, ſuſpecting that he went on ſome Meſſage from the Emperor to the Kings of *Britain*, to the Prejudice of the Kingdom, he then had the main Charge of; however, when he found him really to have no ſuch Commiſſion, he diſcharg'd and permitted him to follow *Theodore*; who, as ſoon as he came, gave him the Monaſtery of St. *Peter*, the Apoſtle, where the Archbiſhops of *Canterbury* are uſu-

[a] *In the Province of* Picardy *in* France, *ſo call'd then from the River* Quenta, *now St.* Jeſie ſur mer.

ally bury'd, as I have ſaid before; for at his Departure the Apoſtolical Lord had order'd, that he ſhould in his Dioceſe provide for, and give him a Place, where he might live conveniently with his Followers.

CHAP. II.

How Theodore *viſiting all Places, the Churches of the* Engliſh *began to be inſtructed in Holy Literature, together with the Catholick Truth; and how* Putta *was made Biſhop of the Church of* Rocheſter *in the Room of* Damianus.

THEODORE arriv'd at his Church the ſecond Year after his Conſecration, on the 6th Day of the *Kalends* of *June*, being *Sunday*, and held the ſame 21 Years, 3 Months, and 26 Days, preſently after viſiting all the Iſland, whereſoever the Nations of the *Angles* inhabited, for he was moſt willingly entertain'd and heard by all Perſons, he every where, being attended and aſſiſted by *Adrian*, taught the right Rule of Life, and the Canonical Cuſtom of celebrating *Eaſter*. This was the firſt Archbiſhop to whom all the Church of the *Engliſh* ſubmitted itſelf. And for as much as both of them were, as has been ſaid before, very knowing, as well in ſacred, as in ſecular Literature, having gather'd a Croud of Diſciples, there daily flow'd from them Rivers of ſaving Knowledge,

ledge, for watering of their Hearts; ſo that together with the Books of Holy Writ, they alſo deliver'd to their Hearers the Arts of Eccleſiaſtical Poetry, Aſtronomy and Arithmetick. A Teſtimony hereof is, that there are ſtill living at this Day ſome of their Scholars, who are as well vers'd in the *Greek* and *Latin* Tongues, as in their own in which they were born. Nor were there ever happier Times ſince the *Engliſh* came into *Britain*, whilſt their Kings being more brave and Chriſtian, they were a Terror to all barbarous Nations, and the Minds of all Men were bent upon the newly heard of Joys of the Heavenly Kingdom; and all that deſir'd to be inſtructrd in ſacred Reading, had Maſters at hand to teach them. From that Time alſo they began in all the Churches of the *Engliſh* to learn the Church Song, which till then had been only known in *Kent*. And excepting *James* abovementionʼd, the firſt ſinging Maſter in the Churches of the *Northumbrians* was *Eddi*, ſurnamʼd *Stephen*, invited from *Kent* by the moſt Reverend *Wilfrid*, who was the firſt of the Biſhops of the *Engliſh* Nation, that learnt to deliver to the Churches of the *Engliſh*, the Catholick Manner of living. *Theodore* viſiting all Parts, ordainʼd Biſhops in proper Places, and with their Aſſiſtance corrected ſuch things as he found faulty. Among the reſt, when he upbraided Biſhop *Ceadd*, that he had not been duly [a] conſecrated, he with great

[a] *The Errors urgʼd by* Theodore *in* Ceaddaʼs *Conſecration, were theſe two, the firſt that he was ordainʼd to a See, then ſupplyʼd by* Wilfrid; *the ſecond, the Biſhops aſſiſting at his Ordination were ſuch as celebrated* Eaſter *according to the* Britiſh *Church.*

great Humility anſwer'd, *If you know I have not duly receiv'd Epiſcopal Ordination, I willingly reſign the Function; as having never thought myſelf worthy of it, but, tho' unworthy, in Obedience ſubmitted to undertake it.* He hearing his humble Anſwer, ſaid, *That he ſhould not reſign the Biſhoprick, but he himſelf compleated his Ordination after the Catholick manner.* At the ſame Time when *Deuſdedit* being dead, a Biſhop for the Church of *Canterbury* was ſought, ordain'd and ſent, *Wilfrid* was alſo ſent out of *Britain* into *France* to be ordain'd; and becauſe he return'd before *Theodore*, he ordain'd Prieſts and Deacons in *Kent*, till ſuch Time as the Archbiſhop ſhould come to his See. He being arriv'd in the City of *Rocheſter*, where the See had been long vacant by the Death of *Damianus*, ordain'd a Perſon better inſtructed in the Eccleſiaſtical Diſcipline, and more addicted to Simplicity of Life, than active in worldly Affairs, whoſe Name was *Putta*; and he was extraordinary skilful in Church-Muſick.

CHAP.

Chap. III.

How Ceadd, *above ſpoken of, was made Biſhop of the Province of the* Mercians, *and of his Life, Death and Burial.*

AT that Time King *Wulfhere* govern'd the Province of the *Mercians*, who, upon the Death of *Jaruman*, deſiring of *Theodorus* to ſupply him and his People with a Biſhop; he would not ordain a new one for them, but requeſted of King *Oſwy*, that *Ceadd* might be their Biſhop. He then liv'd retir'd at his Monaſtery, which is at *Laeſtingeu*, *Wilfrid* ſerving the Biſhoprick of the Church of *York*, and of all the *Northumbrians*, and likewiſe the *Picts*, as far as the Dominions of King *Oſwy* extended. And in regard, that it was the Cuſtom of that moſt Reverend Prelate, to go about the Work of the Goſpel to ſeveral Places, rather a foot than a Horſeback, *Theodore* commanded him to ride, whenſoever he had a long Journey to undertake, and he being very unwilling for the ſake of the pious Labour, he himſelf, with his Hand lifted him on the Horſe; becauſe he found he was an Holy Man, and therefore oblig'd him to ride whitherſoever there was need. *Ceadd* having receiv'd the Biſhoprick of the *Mercians* and the *Lindisfars*, took care to adminiſter the ſame with great Perfection of Life, according to the Example

of the Ancients. King *Wulfhere* alſo gave him Land of fifty Families, to build a Monaſtery, at the Place call'd *Etbearwe*, that is, at the Wood in the Province of *Lindſey*, wherein the Footſteps of the regular Life inſtituted by him continue to this Day. He had his Epiſcopal See in the Place call'd [a] *Licitfeld*, in which he alſo dy'd, and was bury'd, and where the See of the ſucceeding Biſhops of that Province ſtill continues. He had built himſelf an Habitation not far remov'd from the Church, wherein he was wont to pray and read with a few, that is, ſeven or eight of the Brethren, as often as he had any ſpare Time from the Labour and Miniſtry of the Word. When he had moſt glorioufly govern'd the Church in that Province two Years and an half, the Divine Providence ſo ordaining, there came on that Time, of which *Eccleſiaſtes* ſays, That *there is a Time to caſt Stones, and a Time to gather them*; for there happned a Mortality ſent from Heaven, which, by means of the Death of the Fleſh, tranſlated the Stones of the Church from their Earthly Places to the Heavenly Building. And when after many of the Church of that moſt Reverend Prelate had been taken out

---

[a] *In King* Ælfred Licitfeld, *in the* Saxon Chron. Licetfeld, *thought by ſome to be ſo call'd from a Field of Carcaſes, there being a great Slaughter of Chriſtians under* Diocleſian, *and the City bears for its Arms an Eſcutcheon Landſkape with Martyrs. But others take it to be deriv'd from the* Saxon Leccian, *from the Watrineſs of the Place; it is now call'd* Litchfield, *where long after* Bede's *Death, viz. in the Year* 1148. Roger de Clinton, *the Biſhop thereof founded a ſtately Church in Honour of the Bleſſed Virgin, and St.* Ceadda *or* Chad.

out of the Fleſh, his Hour alſo drew near, wherein he was to paſs out of this World to our Lord; it hapned one Day that he was in the aforeſaid Dwelling, with only one Brother, call'd *Owini*, his other Companion being upon ſome reaſonable Occaſion, return'd to the Church, That *Owini* was a Monk of great Merit, having left the World out of pure Intention of obtaining the Heavenly Reward; worthy in all reſpects to have the Secrets of our Lord reveal'd to him, and worthy to have Credit given by his Hearers to what he related, for he came with Queen *Etheldryde* from the Province of the *Eaſt-Angles*, and was her prime Miniſter and Governour of her Family. He, as the Fervour of his Faith encreas'd, reſolving to renounce the World, did not go about it ſloathfully, but ſo fully forſook the Things of this World, that quitting all he had, being clad in a plain Garment, and carrying an Axe and Hatchet in his Hand, he came to the Monaſtery of that moſt Reverend Prelate, call'd *Leſtingaeu*; denoting, that he did not go to the Monaſtery to live idle, as ſome do, but to labour, which he alſo made out by Practice; for as he was leſs capable of meditating of the Holy Scriptures, he the more earneſtly apply'd himſelf to the Labour of his Hands. In ſhort, whilſt the Biſhop, reſpected by the Brethren, as became him, attended to reading in the aforeſaid Houſe, he was without, doing ſuch Things as were neceſſary. He being one Day ſo employ'd abroad, when his Companions were gone to the Church, as I had begun to relate, and the Biſhop alone attended to Reading, or prayer in the Oratory

of

of that Place, on a ſudden, as he afterwards ſaid, heard the Voices of Perſons moſt ſweetly ſinging and rejoicing, which deſcended from Heaven down to the Earth. The which Voice he ſaid he firſt heard as coming from the South Eaſt, and that afterwards it drew near him, till it came to the Roof of the Oratory, where the Biſhop was, and entring therein, fill'd the ſame and all about it. He liſtning attentively to what he heard, after about half an Hour perceiv'd the ſame Song of Joy to aſcend from the Roof of the ſaid Oratory, and to return to Heaven the ſame Way it came with unexpreſſable Sweetneſs. When he had ſtood ſome Time aſtoniſh'd, and ſeriouſly revolving in his Mind what that might be, the Biſhop open'd the Window of the Oratory, and making a Noiſe with his Hand, as he was wont oft to do, order'd him to come in to him. He accordingly went haſtily in, to whom the Biſhop ſaid, *Make haſte to the Church, and cauſe the ſeven Brothers to come hither, and do you come with them.* They being come, he firſt admoniſh'd them to preſerve the Virtue of Peace among themſelves, and towards all others; and indefatigably to practice the Rules of regular Diſcipline, which they had either been taught by him, or ſeen him obſerve, or found in the Words or Actions of the former Fathers. Then he added, *That the Day of his Death was at hand, For,* ſaid he, *that amiable Gueſt, who was wont to viſit our Brethren, has vouchſaf'd alſo to come to me this Day, and to call me out of this World. Therefore returning to the Church, ſpeak to the Brethren, that they in their Prayers recommend my Paſſage to our Lord, and that they be care-*

careful to provide for their own, the Hour whereof is uncertain, by Watching, Prayer and good Works. He having ſpoken thus much and more, and they, having receiv'd his Bleſſing, and going away very ſorrowful, he return'd alone, who had heard the Heavenly Song, and proſtrating himſelf on the Ground, ſaid, *I beſeech you, Father, may I be permitted to ask a Queſtion? Ask what you will,* anſwer'd the Biſhop. Then he added, *I intreat you, what Song of Joy was that, which I heard, coming upon this Oratory, and after ſome Time returning to Heaven.* The Biſhop anſwer'd, *If you heard the ſinging, and know the coming of the Heavenly Company, I command you, in the Name of our Lord, that you do not tell the ſame to any before my Death. But they were really Angelical Spirits, who came to call me to the Heavenly Rewards, which I always lov'd and deſir'd, and they promis'd they would return ſeven Days hence, and take me away with them.* Which was accordingly fulfill'd as had been ſaid to him; for being then preſently ſeiz'd with a languiſhing Diſtemper, and the ſame daily increaſing, on the ſeventh Day, as had been promis'd to him, when he had prepar'd for Death by receiving the Body and Blood of our Lord, his Soul being deliver'd from the Priſon of the Body, the Angels, as may juſtly be believ'd, attending him, he [b] departed to the Heavenly Joys. No wonder that he joyfully be-

[b] *Of the Life and Miracles of this St.* Ceadda *or* Chad, Pits, *ſays* Dainel, *Biſhop of* Wincheſter, (*mention'd by* Bede) *wrote a Book; but I ſuppoſe he had no other ground for ſaying ſo, then his communicating ſome Particulars of him to* Bede.

beheld the Day of his Death, or rather th Day of our Lord, which he had always carefully expected till it came; for notwithſtanding his many Merits of Continence, Humility, Teaching, Prayer, voluntary Poverty, and other Virtues, he was ſo full of the Fear of God, ſo mindful of his laſt End in all his Actions, that, as I was inform'd by one of the Brothers that inſtructed me in Divinity, and who had been bred in his Monaſtery, and under his Direction, whoſe Name was *Trumhere*, if it hapned, when he was reading, or doing any other Thing, that there blew a ſtrong Guſt of Wind, he immediately call'd upon God for Mercy, and begg'd it might be extended to all Mankind. If the Wind ſtill grew ſtronger, clos'd his Book, and proſtrating himſelf on the Ground, pray'd more earneſtly. But if it prov'd a more violent Storm of Wind or Rain, or elſe that the Earth and Air were infeſted with Thunder and Lightning, then repairing to the Church, he entirely addicted himſelf to Prayers and repeating of *Pſalms*, till the Weather became calm. Being ask'd by his Followers, why he did ſo, he anſwer'd, *Have not you read?* The Lord alſo thundred in the Heavens, and the Higheſt gave his Voice. Yea, he ſent out his Arrows and ſcatter'd them; and he ſhot out Lightnings, and diſcomfited them. *For the Lord moves the Air, raiſes the Winds, darts Lightning, thunders from Heaven, to excite the Inhabitants of the Earth to fear him; to put them in mind of the future Judgment; to diſpel their Pride, and vanquiſh their Boldneſs, by bringing into their Thoughts that dreadful Time, when the Heavens and the Earth being in a Flame,*

Pſal. 18. 13, 14.

he

he will come in the Clouds, with great Power and Majeſty, to judge the Quick and the Dead. Wherefore, ſaid he, *it behoves us to anſwer his Heavenly Admonition with due Fear and Love; that, as often as moving the Air, he lifts his Hand, as it were to ſtrike, but does not yet let it fall, we may immediately implore his Mercy; and ſearching the Receſſes of our Hearts, and cleanſing the Filth of our Vices, we may carefully behave ourſelves ſo as never to be ſtruck.* To the Revelation and Account of the aforeſaid Brother, concerning the Death of this Prelate, is alſo agreeable the Diſcourſe of the moſt Reverend Father *Ecgberht*, above ſpoken of, who long led a Monaſtical Life with the ſame *Ceadd* then a Youth, and himſelf of the like Age in *Ireland*, praying, obſerving Continency, and meditating on the Holy Scripture. But he afterwards returning into his own Country, the other continu'd in a ſtrange Country for our Lord, till the end of his Life. A long Time after, *Hygbald*, a moſt Holy and Continent Man, who was an Abbat in the Province of *Lindſey*, coming out of *Britain* to viſit him, and they as became Holy Men diſcourſing of the Life of the former Fathers, and rejoicing to imitate the ſame, mention was made of the moſt Reverend Prelate *Ceadd*, and *Ecgberht* ſaid, *I know a Man in this Iſland, ſtill continuing in the Fleſh, who, when that Prelate paſs'd out of this World, ſaw the Soul of his Brother* Ceddi *with a Company of Angels deſcending from Heaven, and having taken his Soul along with them, return'd thither again.* The which whether, he ſaid of himſelf, or ſome other, we do not certainly know; but the ſame being ſaid by ſo great a Man, there can be no doubt

of

of the Truth thereof. *Ceadd* dy'd on the 6th Day of the *Nones* of *March*; and was firſt bury'd by St. *Mary*'s Church, but afterwards, when the Church of the moſt Holy Prince of the Apoſtles *Peter*, was built, his Bones were tranſlated into it. In both which Places, as a Teſtimony of his Virtue, frequent miraculous Cures are wont to be wrought. Laſtly, of late, a certain diſtracted Perſon, wandring about every where, arriv'd there in the Evening, unknown or unregarded by the Keepers of the Place, and having reſted there all the Night, went out in his perfect Senſes the next Morning, all Perſons admiring and rejoycing, thus ſhowing the Cure that had been perform'd on him through the Goodneſs of God. The Place of the Sepulchre, is a wooden Monument, made like a little Houſe, cover'd, having an Hole in the Wall, through which thoſe that go thither for Devotion, uſually put in their Hand, and take out ſome of the Duſt, the which being put into Water, and given to ſick Cattle or Men to drink, being preſently eas'd of their Infirmity, they are reſtor'd to Health. In his Place *Theodore* ordain'd *Winfrid*, a good and modeſt Man, to preſide, as his Predeceſſors had done over the Biſhopricks of the Provinces of the *Mercians*, the *Midland Angles*, and the *Lindisfarns*; over all which *Wulfhere*, who was ſtill living, reign'd. *Winfrid* was one of the Clergy of the Prelate he had ſucceeded, and had for a conſiderable Time perform'd the Function of Deaconſhip under him.

CHAP.

CHAP. IV.

How Biſhop Colman *departing* Britain, *built two Monaſteries in* Scotland; *the one for the* Scots, *the other for the* Engliſh *he had taken along with him.*

IN the mean Time, *Colman*, the *Scotiſh* Biſhop, departing *Britain*, took along with him all the *Scots* he had aſſembled in the Iſle of *Lindisfarn*, and alſo about thirty of the *Engliſh* Nation, all of them inſtructed in the Monaſtical Life; and leaving ſome Brothers in his Church, repair'd firſt to the Iſle of *Hii*, whence he had been ſent to preach the Word of God to the *Engliſh* Nation. Afterwards he reti'd to a certain ſmall Iſland, which being on the Weſt ſide is far remote from *Ireland*, and call'd in the Language of the *Scots*, *Inhis* [a] *bofinde*, the Iſland of the *White Heafer*. Arriving there, he built a Monaſtery, and plac'd in it the Monks he had brought of both Nations; who not agreeing among themſelves, by reaſon that the *Scots*, in the Summer Seaſon, when the Harveſt was to be brought in, leaving the Monaſtery, wander'd about through Places well known to them; but return'd again the next Winter, and would have what the *Engliſh* had provided to be in common. *Colman* ſought to

[a] *So call'd to this Day.*

put an end to this Diſſention, and travelling about far and near found a Place in the Iſland of *Ireland* fit to build a Monaſtery, which in the Language of the *Scots*, is call'd [b] *Mageo*, and bought a ſmall Part of it of the Earl to whom it belong'd, to build his Monaſtery thereon; upon Condition, that the Monks reſiding there, ſhould pray to our Lord for him that found the Place. Then building a Monaſtery, with the Aſſiſtance of the Earl and all the Neighbours, he plac'd the *Engliſh* there, leaving the *Scots* in the aforeſaid Iſland. The which Monaſtery is to this Day poſſeſs'd by *Engliſh* Inhabitants; being the ſame that grown up from a ſmall Beginning to be very large, is generally call'd *Mageo*; and all Things being long ſince brought under better Method, it contains a notable Flock of Monks, who being gather'd there from the Province of the *Engliſh*, live by the Labour of their Hands, after the Example of the venerable Fathers under a Rule and a Canonical Abbat, in much Continency and Sincerity.

---

[a] *King* Ælfred, Maigeo. *Now call'd* Maio, *a Biſhoprick annex'd to the Archbiſhoprick of* Tuam.

CHAP. V.

Of the Death of the Kings Oſwy *and* Ecgberht, *and of the Synod held at the Place call'd* Heorutford, *in which Archbiſhop* Theodore *preſided.*

IN the Year of the Incarnation of our Lord, 670, being the ſecond Year after *Theodore* arriv'd in *England*, *Oſwy*, King of the *Northumbrians*, fell ſick and [a] dy'd, in the 58th Year of his Age. He at that Time bore ſo great Affection to the *Roman* and Apoſtolical Inſtitution, that had he recover'd of his Sickneſs, he had deſign'd to go to *Rome*, and there to end his Days at the Holy Places, having intreated Biſhop *Wilfrid* to conduct him in that Journey, promiſing a very conſiderable Donation in Money. He dy'd on the 14th of the *Kalends* of *March*, leaving his Son *Ecgfrid* his Succeſſor, in the Kingdom. In the third Year of his Reign, *Theodore* aſſembled a Synod of Biſhops, and many other Teachers of the Church, who lov'd and were acquainted with the Canonical Statutes of the Fathers. They being met together, he began, as became a Prelate, to enjoin the Obſervation of ſuch Things, as were agreeable to the Unity of the Peace of the *Ann.* 670.

[a] *King* Oſwy *dy'd the* 15th *Day of* February *and was buried in St.* Peter's *Church at* Streanſhall, *or* Whitby.

Church. The Purport of which Synodical Proceedings is as follows.

"In the Name of our Lord God and Savi-
"our JESUS CHRIST, our ſame Lord JESUS
"CHRIST reigning for ever, and governing
"his Church, it was thought meet that we
"ſhould aſſemble, according to the Cuſtom of
"the venerable Canons, to treat about the ne-
"ceſſary Affairs of the Church. We met on
"the 24th Day of *September*, the firſt Indicti-
"on, at the Place call'd [b] *Heorutford*, (the
"*Saxon* has it *Heortford*, other MSS. *Hertford*
"and *Hereford.*) I *Theodore*, tho' unworthy,
"appointed Biſhop of the See of *Canterbury*,
"by the Apoſtolical See, and our Fellow Prieſt,
"and moſt Reverend Brother *Biſi*, Biſhop of
"the *Eaſt-Angles*; where alſo was preſent by
"his Proxies, our Brother and Fellow Prieſt,
"*Wilfrid*, Biſhop of the Nation of the *Nor-*
"*thumbrians*, as alſo our Brothers and Fellow
"Prieſts, *Putta*, Biſhop of the *Kentiſh* Caſtle,
"call'd *Rofeceſter*; (in the *Saxon* it is writ the
"*Burghe*, call'd *Hroſeſceaſtre*, and is the City
"of *Rocheſter*,) *Lutherius*, Biſhop of the *Weſt-*
"*Saxons*, *Wynfrid*, Biſhop of the Province of
"the *Mercians*. And when being met together,
"we were all ſate down in Order, I ſaid, *I*
"*beſeech you, moſt dear Brothers, for the Love*
"*and Fear of our Redeemer, that we may all treat*
"*in common for our Faith; to the end that what-*
"*ſoever has been decreed and defin'd by the Holy*
"*and approved Fathers may be inviolably obſerv'd*
"*by*

[b] *King* Ælfred, heoꝛtꝛeoꝛꝺ, *in the* Saxon Chron. heoꝛo:ꝛoꝛꝺ, *now* Hartford.

" *by all.* This and much more I ſpoke tending " to the preſerving of the Charity and Unity " of the Church; and when I had ended my " Diſcourſe, I ask'd every one of them in Or- " der, *Whether they conſented to obſerve the Things* " *that had been* [c] *formerly canonically decreed by* " *the Fathers.* To which all our Fellow Prieſts " anſwering, ſaid, *It highly pleaſes us all* " *moſt willingly to obſerve with a chearful Mind,* " *whatſoever the Canons of the Holy Fathers have* " *defin'd.* I preſently produc'd to them " the ſaid Book of Canons, and publickly " ſhow'd them, ten Chapters in the ſame, " which I had mark'd in ſeveral Places, becauſe " I knew them to be moſt neceſſary for us, " and intreated that they might be moſt par- " ticularly receiv'd by them all.

" The firſt Chapter, That we all in common " keep the Holy Day of *Eaſter*, on the *Sunday* " after the fourteenth Moon of the firſt Month. " The ſecond, That no Biſhop intrude into " the Dioceſe of another, but be ſatisfy'd with " the Government of the People committed to " him. The third, That it ſhall not be lawful " for any Biſhop to moleſt Monaſteries dedi- " cated to God, nor to take any thing forcibly " from them. The fourth, That Monks do not " remove from one Place to another, that is, " from Monaſtery to Monaſtery, unleſs by the " Conſent of their own Abbat; but that they " continue under that Obedience which they " promis'd at the Time of their Converſion. " The fifth, That no Clergyman forſaking his

[c] *According to the Book of Canons at the Council of* Chalcedon. *Dr.* Smith.

" own Biſhop, wander about, or be any where " entertain'd without Letters of Recommen- " dation from his own Prelate. But if once " receiv'd, and he will not return when invi- " ted, both the Receiver, and the Perſon re- " ceiv'd, be under Excommunication. The " ſixth, That travelling Biſhops and Cler- " gymen be content with the Hoſpitality that " is afforded them; and that it be not lawful " for them to exerciſe any Prieſtly Function, " without leave of the Biſhop, in whoſe Dio- " ceſe they are. The ſeventh, That a Synod be " aſſembled twice a Year; but in regard, that " ſeveral Cauſes obſtruct the ſame, it was ap- " prov'd by all in general, that we meet on the " *Kalends* of *Auguſt* once a Year, at the Place " call'd [d] *Cloſeſhooh*. The eighth, That no Bi- " ſhop, through Ambition, prefer himſelf be- fore

---

[d] *In King* Ælfred's *Paraphraſe*, Cloſer-hooh, *in the* Saxon Chron. Cloucſhou *and* Cloſerhoo. *Writers are divided about fixing this Synod, ſome placing it upon a long Tract of Land between the* Thames *and* Medway, *call'd* Hoo, *where is a Town upon a Chalk Hill, call'd* Cliffat Ho; *Of this Opinion are the two great Antiquaries,* Speſman *and* Talbot, *to which* Lambard *likewiſe gives in, tho' with Caution; 'tis likely there had been no further Enquiry, but the Kings of* Mercia *being at all the Synods call'd, makes it very probable that* Cloveſho *was in* Mercia, *and not in* Kent, *which Mr.* Somner *ſince has with great ſhew of Reaſon plac'd at* Abbingdon *in* Berkſhire, *and the Limits of the* Mercians, *and this he confirms by the Book of* Abbington, *wherein that Place is anciently written* Shovelham, *which by Fault of Tranſcription is probably a Corruption of* Cloveſham, (*to which* Leland *ſeems to allude in calling it* Seukeſham.) *This being in the heart of the Nation, Biſhop* Gibſon *obſerves was propereſt for a general Reſort in Church-Affairs, as well as in others; for the* Abbington-*Book ſays,* Hic Sedes Regia,

" fore another; but that they all obſerve the " Time and Order of their Conſecration. The " ninth Chapter was treated of in common, " That more Biſhops ſhould be made, as the " Number of the Faithful increas'd; but this " Matter for the preſent was paſs'd over. The " The tenth for Marriages, That none be al- " low'd any but lawful Wedlock, none commit " Inceſt; no Man quit his true Wife, unleſs, " as the Goſpel teaches, *on account of Fornica-* " *tion.* And if any Man ſhall put away his " own Wife, lawfully join'd to him in Matri- " mony, if he will rightly be a Chriſtian, that " he take no other, but continue ſo, or be re- " concil'd to his own Wife.

" Theſe Chapters being thus treated of and " defin'd by all, to the end, that for the future, " no Scandal of Contention come from " any of us, or that Things be wrong publiſh'd, " it was thought fit that every one of us ſhould " by ſubſcribing his Hand, confirm all the Par- " ticulars ſo defin'd. The which definitive " Judgment of ours, I dictated to be writ by " our Notary. Done the Month and Indiction " aforeſaid. Whoſoever therefore, ſhall pre- " ſume any way to oppoſe, or infringe this " Deciſion confirm'd by our Conſent, and the " Subſcription of our Hands, according to the " Decree of the Canons, muſt take notice, " that he is cut off from all Sacerdotal Functi-

gia, hic, cum de regni præcipuis & arduis tractaretur negotiis, concurſus fiebat populi. *Here was the King's Court, here the People reſorted, when they would conſult about the greateſt and weightieſt Affairs of the Nation.*

" on, and our Society. The Divine Grace " preſerve us in Safety, living in the Unity of " his Holy Church."

This Synod was held in the Year from the Incarnation of our Lord 673. In which Year, *Ecgbert*, King of *Kent*, dy'd, in the Month of *July*; his Brother *Lothere* ſucceeding in the Throne, which he had held eleven Years and ſeven Months. *Biſi*, the Biſhop of the *Eaſt-Angles*, who is ſaid to have been in the aforeſaid Synod, was Succeſſor to *Boniface*, before ſpoken of, a Man of much Sanctity and Religion; for *Boniface* dying, when he had been Biſhop 17 Years, he was by *Theodore* ſubſtituted in his Place. He ſtill living, but hinder'd by much Sickneſs from adminiſtring his Epiſcopal Function, two Biſhops, *viz. Ecci* and *Badwine* were elected and conſecrated in his Place; from which Time to this, that Province is wont to have two Biſhops.

CHAP. VI.

How Winfrid *being depos'd*, Sexulf *was put into his See, and made Biſhop of the* Eaſt-Saxons.

NOT long after, *Theodore*, the Archbiſhop, taking Offence at ſome Diſobedience of *Winfrid*, Biſhop of the *Mercians*, depos'd him from his Biſhoprick, when he had been

been poſſeſs'd of it but a few Years, and in his Place made *Sexulfe* Biſhop, who was Founder and Abbat of the Monaſtery that is call'd [a] *Medeſhamſtede*, in the Country of the *Girvii*. The depos'd *Winfrid* return'd to his Monaſtery call'd *Adbarve*, (according to the *Saxon*, *Etbearwe*,) and there ended his Life in extraordinary Virtue. He then alſo plac'd *Earconwald*, Biſhop over the *Eaſt-Saxons*, in the City of *London*, over whom at that Time preſided *Sebbe* and *Sighere*, of whom mention has been made above. This *Earconwald*'s Life and Converſation, as well when he was Biſhop, as before his Advancement to the ſame, is reported to have been moſt Holy, as is even at this Time teſtify'd by Heavenly Miracles; for to this Day his Horſe Litter, on which he was wont to be carry'd when ſick, being kept by his Diſciples, continues to cure many of Agues and other Diſtempers; and not only ſick Perſons laid into, or cloſe by that Litter are cur'd; but the very Chips cut off it, and carry'd to the Sick, are wont immediately to reſtore them to Health. This Man, before he was made Biſhop, had built two famous Monaſteries, the one for himſelf, and the other for his Siſter *Ethilburga*; and excellently eſtabliſh'd them both in regular Diſcipline. That for himſelf in the County of *Surrey* by the River

[a] *Now* Peterborough, Sexulph *was not Founder but firſt Abbat of this Monaſtery, it was begun by* Peada, *and finiſh'd by* Wulfhere, *there is a long Account of the Foundation of this Monaſtery in the* Saxon Chron. *and a Charter thought to be ſpurious.*

ver *Thames*, at a Place call'd [b] *Ceorteſei*, that is, the Iſland of *Ceorot*; that for his Siſter in the Province of the *Eaſt-Saxons*, at the Place call'd [c] *Bercingum*, wherein ſhe might be a Mother and Nurſe of devout Women. She being put into the Government of that Monaſtery, behav'd herſelf in all Reſpects as became the Siſter of ſuch a Brother, living herſelf regularly, and piouſly, and orderly providing for thoſe under her, as was alſo manifeſted by Heavenly Miracles.

---

[b] Ceortſeige, *now call'd* Chertſey, *a Town in* Surrey, *ſtanding upon the ſide of the River* Thames, *where* Frithwald, *a Petty Prince under* Wulfhere, *King of the* Mercians, *and the Biſhop* Erkenwald *built the aforeſaid Monaſteries. Here for ſome Time reſted the Body of that devout King* H. 6. *till it was afterwards remov'd to* Windſor, *this Abbey at the Diſſolution was valued at ſix Hundred eighty nine Pound, the Houſe was ſtanding till lately an ancient and venerable Pile, till the late Proprietor, a zealous Bigot to Fanaticiſm, thought fit to carry on a more thorough Reformation, and at a great Expence pull'd it down, and erecting in its ſtead a Fabrick, as ridiculous as the Caprice of its Founder, it perhaps may not be improper to acquaint the Reader this is that* Chertſey *where the great Mr.* Cowley *liv'd a Life of Retirement, and breath'd his laſt, whoſe Bowels upon being embalm'd, were buried in an Urn in the Church-yard joining to the Chancel.*

[c] Byrcingum, *now* Berking *in* Eſſex.

CHAP.

CHAP. VII.

That an Heavenly Light ſhow'd where the Bodies of the Nuns ſhould be bury'd in the Monaſtery of Berking.

IN this Monaſtery many Miracles were wrought; the which have been committed to writing by many, from thoſe who knew them, to preſerve their Memory, and for the Edification of following Generations; ſome whereof we have alſo taken care to inſert in our *Eccleſiaſtical Hiſtory.* When the Calamity of the ſeveral Times before mention'd Mortality, ravaging all about, had alſo ſeiz'd that Part of this Monaſtery, where the Men reſided, and they were daily hurry'd away to our Lord, the careful Mother of the Congregation, began often to enquire in the Convent of the Siſters, where they would have their Bodies bury'd, and a Church-yard to be made, when the ſame Peſtilence ſhould fall upon that Part of the Monaſtery in which the Flock of God's Female Servants was divided from the Men, and they ſhould happen to be ſnatch'd away out of this World by the ſame Deſtruction. And receiving no certain Anſwer, tho' often putting the Queſtion to the Siſters, ſhe and all of them receiv'd a moſt certain Anſwer from Heaven. For one Night, when, having ended their Morning Praiſe of ſinging Pſalms, thoſe Servants of

CHRIST

CHRIST going out of their Oratory to the Tombs of the Brothers, who were departed this Life before them, were ſinging the uſual Praiſes to our Lord; on a ſudden, a Light ſent out from Heaven, like a great Sheet, came down upon them all, and ſtruck them with ſo much Terror, that they, in a Conſternation, left off ſinging. But that reſplendent Light which ſeem'd to exceed the Sun at Noon-Day, ſoon after riſing from that Place, remov'd to the South ſide of the Monaſtery, that is, to the Weſtward of the Oratory, and having continu'd there ſome Time, and cover'd thoſe Parts, in the ſight of them all, withdrew itſelf up again to Heaven, none doubting but that the ſame Light which was to lead or to receive the Souls of thoſe Servants of God into Heaven, did ſhow the Place in which their Bodies were to reſt, and expect the Day of the Reſurrection. The which Ray of Light was ſo great, that one of the eldeſt of the Brothers, who at the ſame Time was in their Oratory with another Younger, in the Morning related, that the Rays of Light which came in at the Crannies of the Doors and Windows ſeem'd to exceed all the Brightneſs of the Day-Light.

CHAP.

Chap. VIII.

That a little Boy dying in the ſame Monaſtery, call'd upon a Virgin that was to follow him; and how another at the Point of leaving her Body, ſaw ſome ſmall Part of the future Glory.

THERE was in the ſame Monaſtery a Boy about, and not above three Years of Age, call'd *Eſica*, who by reaſon of his Infant Age was bred up among the Virgins dedicated to God, and there to meditate. This Child being ſeiz'd by the aforeſaid Peſtilence, when he was at the laſt Gaſp, three Times call'd upon one of the Virgins conſecrated to God, directing his Words to her by her own Name, as if ſhe had been preſent, *Eadgyth, Eadgyth, Eadgyth*, and thus ending his Temporal Life, enter'd into the Eternal. That Virgin whom he dying, call'd, being immediately ſeiz'd where ſhe was, with the ſame Diſtemper, departing this Life the ſame Day on which ſhe had been call'd, follow'd him that call'd her into the Heavenly Country.

Likewiſe one of thoſe ſame Servants of God being ill of the ſame Diſeaſe, and reduc'd to Extremity, began on a ſudden about Midnight to cry out to them that attended her, deſiring they would put out the Candle that was light-

ed

ed there; which when ſhe had often repeated, and yet no Body perform'd it, at laſt ſhe ſaid, *I know you think I ſpeak this in a raving Fit; but let me inform you it is not ſo; for I truly tell you, that I ſee this Houſe fill'd with ſo much Light, that your Candle there ſeems to me to be dark.* And none yet regarding what ſhe ſaid, or returning any Anſwer, ſhe added, *Let that Candle burn as long as you will; but take notice, that it is not my Light, for my Light will come to me at the Dawn of the Day.* Then ſhe began to tell, that a certain Man of God, who had dy'd that ſame Year, had appear'd to her, telling her, that at the Break of Day ſhe ſhould depart to the Heavenly Light. The Truth of which Viſion was made out by the Virgin's dying, as the Day appear'd.

CHAP. IX.

Of the Signs ſhown from Heaven, when the Mother of that Congregation departed this World.

WHEN *Edilburg* the pious Mother of that Congregation devoted to God, was to be ſnatch'd out of this World, a wonderful Viſion appear'd to one of the Siſters, call'd *Torchgyth*; who having liv'd many Years in that Monaſtery, always endeavour'd in all Humility and Sincerity to ſerve God, and took care to be aſſiſting in regular Diſcipline to the ſame

ſame Mother, either inſtructing or reproving the young ones. For the perfecting of whoſe Virtue in Infirmity, according to the Apoſtle, ſhe was ſuddenly ſeiz'd with a moſt grievous Diſtemper, under which, through the good Providence of our Redeemer, ſhe ſuffer'd very much for the ſpace of nine Years; to the end, that whatſoever ſullying of Vice had amidſt her Virtues, either through Ignorance or Neglect, fix'd upon her, might all be conſum'd in the Fire of long Tribulation. This Perſon going out of her Chamber one Night juſt at the firſt Dawn of the Day, plainly ſaw as it were an Human Body, which was brighter than the Sun, wrapp'd up in a Sheet, lifted up on high; being taken out of the Houſe, in which the Siſters us'd to reſide. Then looking earneſtly what it was that drew up the Likeneſs of the glorious Body ſhe beheld, ſhe perceiv'd it was drawn up as it were by brighter Cords of Gold, till entring into the open Heavens, it could no longer be ſeen by her. Reflecting on this Viſion, ſhe made no doubt but that ſome one of the Congregation would ſoon die, whoſe Soul would be lifted up to Heaven by the good Works perform'd, as it were by golden Cords. The which accordingly hapned; for but a few Days after, the beloved of God, *Edilburg*, Mother of that Congregation was deliver'd out of the Priſon of the Fleſh; whoſe Life is known to have been ſuch, that no Perſon who knew her ought to queſtion but that the Heavenly Kingdom was open to her, when ſhe departed this World.

There

There was alſo in the ſame Monaſtery a certain Nun, noble as to this World, and much nobler in the Love of the World to come; who had for many Years been ſo diſabled in all her Body, that ſhe could not of herſelf move any one Limb. She being inform'd that the venerable Abbeſſes Body was carry'd into the Church, till it could be bury'd, deſir'd to be carry'd thither, and to be bow'd down towards it after the manner of one praying. Which being done, ſpeaking to her as if ſhe had been living, ſhe intreated her, that ſhe would obtain of the Mercy of our compaſſionate Creator, that ſhe might be deliver'd from ſuch great and laſting Pains; nor was it long before ſhe was heard; for being taken out of the Fleſh twelve Days after, ſhe exchang'd her Temporal Afflictions for an eternal Reward. When the abovemention'd Servant of CHRIST, *Torchgyth* had continu'd in this Life three Years after the Death of that Lady, ſhe was ſo far ſpent with the Diſtemper we mention'd before, that her Bones could ſcarce hang together; and at laſt, when the Time of her Diſſolution was at hand, ſhe not only loſt the Uſe of her other Limbs, but even of her Tongue; which having continu'd three Days, and as many Nights, and being on a ſudden reliev'd by a ſpiritual Viſion, ſhe open'd her Mouth and Eyes, and looking up to Heaven, began thus to direct her Diſcourſe to the Viſion ſhe ſaw, *Your coming is very acceptable to me, and you are welcome* Having ſo ſaid ſhe was ſilent a while, as it were waiting the Anſwer of the Perſon ſhe ſaw and ſpoke to. Then as ſomewhat diſpleas'd, ſhe ſaid, *I cannot bear this with Satisfaction.*

Then

Then pauſing awhile, ſhe ſaid again, *If it can poſſibly be to day, I beg the Delay may not be long.* And holding her Peace a ſhort while, ſhe concluded thus, *If it is poſitively ſo decreed, and the Reſolution cannot be alter'd, I beg that it may be no longer deferr'd than this next Night.* Having ſo ſaid, and being ask'd by thoſe about her, to whom ſhe talk'd, *With my moſt dear Mother* Ethilburg, ſaid ſhe. By which they underſtod, that ſhe was come to acquaint her, that the Time of her Departure was at hand. For, as ſhe had deſir'd, after one Day and Night, being deliver'd from the Bonds of the Fleſh and her Infirmity, ſhe enter'd the Joys of eternal Salvation.

Chap. X.

How a blind Woman praying in the Buryal Place of that Monaſtery, was reſtor'd to her Sight.

Hildelid, the devout Servant of God ſucceeded *Ethilburga* in the Office of Abbeſs, and preſided over that Monaſtery many Years, that is, to a very great Age, with extraordinary Conduct, in the Obſervance of regular Diſcipline, and in the Care of providing all Things for the publick Uſe, She by reaſon of the Streightneſs of the Place where the Monaſtery is built, having thought fit that the Bones of the Male and Female Servants of Christ, which had been there bury'd, ſhould be

be taken up, and all of them tranſlated into the Church of the Bleſſed Mother of God, and interr'd in one Place; whoſoever will read it, may find in the Book from which we have gather'd theſe Things, how often a Brightneſs of Heavenly Light was ſeen there, and a Fragrancy of wonderful Odour ſmelt, and what other Miracles wrought. However, I think it by no means fit to paſs by the miraculous Cure, which the ſame Book informs us was wrought at that Buryal Place of the Congregation dedicated to God. There liv'd in that Neighbourhood a certain Earl, whoſe Wife being ſeiz'd with a Dimneſs in her Eyes, at length the ſame daily increaſing, came to ſuch an height, that ſhe could not ſee the leaſt Glimpſe of Light. Having continu'd ſome Time confin'd under this Night of Darkneſs, on a ſudden ſhe bethought herſelf that ſhe might recover her loſt Sight, if being carry'd to the Monaſtery of the Nuns, ſhe ſhould pray there for the ſame, at the Relicks of the Saints. Nor did ſhe loſe any Time in performing what ſhe had thought of; for being conducted by her Maids to the Monaſtery, which was very near, profeſſing that ſhe had perfect Faith that ſhe ſhould be there heal'd, ſhe was led into the buryal Place. And having long pray'd there on her Knees, did not fail to be heard; for riſing from Prayer, before ſhe went out of the Place, ſhe receiv'd the Grace of deſir'd Sight; and having been led thither by her Servants, return'd home joyfully without Help; as if ſhe had loſt her Sight to no other End, than that ſhe might make it appear, how great

Light

Light the Saints enjoy'd in Heaven, and how great the Power of their Virtue was.

CHAP. XI.

How Sebbi *King of that ſame Province ended his Life in Monaſtical Converſation.*

AT that Time, as the ſame little Book informs us, *Sebbi*, a Man much devoted to God, of whom mention has been made above, govern'd the Kingdom of the *Eaſt-Saxons*. He was much addicted to religious Actions, frequent Prayer, and pious Alms; preferring a private and Monaſtical Life before all the Wealth and Honours of his Kingdom, which ſort of Life he would alſo long before have undertaken, had not the poſitive Temper of his Wife refus'd to be divorc'd from him; for which reaſon many were of Opinion, (as has been often ſaid,) that a Perſon of ſuch a Diſpoſition ought rather to have been made a Biſhop than a King. When he had been thirty Years a King, as a Soldier of the Heavenly Kingdom, he fell into a violent Sickneſs, of which he dy'd, and admoniſh'd his Wife, that they ſhould then at leaſt jointly devote themſelves to the Service of God, ſince they could no longer enjoy, or rather ſerve the World. Having with much Difficulty obtain'd this of her, he repair'd to *Waldhere*, Biſhop of the City of *London*,

who had ſucceeded [a] *Erconwald*, and with his Bleſſing receiv'd the Habit of Religion, which he had long deſir'd. He alſo carry'd to him a conſiderable Sum of Mony, to be beſtow'd on the Poor, reſerving nothing for himſelf, but rather coveting to remain poor in Spirit for the ſake of the Kingdom of Heaven. When, the aforeſaid Diſtemper increaſing upon him, he perceiv'd the Day of his Death to draw near, being a Man of a Royal Diſpoſition, he began to apprehend, leſt Death coming on, when under ſo much Pain, he might be guilty of any Thing unworthy of his Perſon, either in Words, or any Motion of his Limbs. Wherefore calling to him the aforeſaid Biſhop of the City of *London*, where he then was, he intreated him that none might be preſent at his Death, beſide the Biſhop himſelf, and two of his Attendants. The Biſhop having promis'd, that he would moſt willingly perform the ſame; not long after, that Man of God having compos'd himſelf to ſleep, ſaw a comforting Viſion, which took from him all Anxiety for the aforeſaid Uneaſineſs; and moreover ſhow'd him on what Day he was to depart this Life. For, as he afterwards related himſelf, he ſaw three Men in bright Garments come to him; one of whom ſitting down before his Bed, the other Companions he had brought with him, ſtanding and

---

[a] *This Biſhop* Erconwald *dy'd at* Berking *and was bury'd in St.* Paul's, London, *in the Body of the Church, but in the Year* 1148, *he was remov'd to the Eaſt ſide of the Wall, above the high Altar, and the Corps enclos'd in a rich Shrine, and valuable Offerings made to it. In the Year* 1386. Robert Braybroke, *Biſhop of* London, *conſtituted his Feſtival on the laſt Day of* April. Dugdale's *Hiſtory of St.* Paul's.

and enquiring about the State of the ſick Man they came to ſee, he told them, *That his Soul ſhould depart his Body without any Pain, and with a great Splendor of Light; and declar'd that he ſhould die the third Day after*; both which Particulars hapned, as he had been inform'd by the Viſion; for on the third Day after, on a ſudden falling as it were into a Slumber, he breath'd out his Soul without any Senſe or Pain. A ſtone Coffin having been provided for burying of his Body, when they came to lay it in the ſame, they found his Body a Span longer than the Coffin. Hereupon hewing the Stone, they made the Coffin about two Fingers longer; but neither would it then contain the Body. This Difficulty of entombing him, occurring, they had Thoughts either to get another Coffin, or elſe, to ſhorten the Body, by bending it at the Knees, if they could. But a wonderful Accident, and which was only owing to Heaven, prevented the executing of either of thoſe Deſigns; for on a ſudden, in the Preſence of the Biſhop, a Monk, and the ſame King's Son, *Sighard*, who reign'd after him, with his Brother *Suefred*, and a conſiderable Number of Men, that ſame Coffin was found to anſwer the Length of the Body, inſomuch that a Pillow might alſo be put in at the Head; but at the Feet the Coffin was four Fingers longer than the Body. He was bury'd in the Church of the Bleſſed [b] Apoſtle of the *Gentils*, by whoſe Inſtructions he had learnt to hope for Heavenly Things.

[b] *This Tomb was to be ſeen in St. Paul's till the Conflagration in 1666.*

CHAP. XII.

Haeddi *ſucceeds* Lutherius *in the Biſhoprick of the* Weſt-Saxons; Quinchelm *ſucceeds* Putta *in that of the Church of* Rocheſter, *and is himſelf ſucceeded by* Gebmund; *and who were then Biſhops of the* Northumbrians.

LEUTHERIUS was the fourth Biſhop of the *Weſt-Saxons*; for *Birinus* was the firſt, *Agilbercht* the ſecond, and *Wini* the third. When *Cenwalh*, in whoſe Reign the ſaid *Leutherius* was made Biſhop, dy'd, his under Rulers took upon them the Kingdom of the People, and dividing it among themſelves, held it ten Years; and during their Rule he dy'd, and *Heddi* ſucceeded him in the Biſhoprick, being conſecrated by *Theodore*, in the City of *London*, during whoſe Prelacy, *Ceadwalla* having ſubdu'd and remov'd thoſe Rulers, took upon him the Government. When he had held the ſame two Years, being taken with the Love of the Heavenly Kingdom, he quitted it, the ſame Biſhop ſtill governing the Church, and going away to *Rome*, ended his Days there, as ſhall be ſaid more fully hereafter.

Ann. 676. In the Year of our Lord's Incarnation 676, when *Ethilred*, King of the *Mercians*, ravag'd *Kent* with a mighty Army, and profan'd Churches and Monaſteries, without Regard to Piety,

Piety, or the Fear of God, he among the reſt deſtroy'd the City of *Rocheſter*, where *Putta* was Biſhop, tho' abſent at that Time, which when he underſtood, *viz.* that his Church, all Things being taken away, was ravag'd, he went away to *Sexulf*, Biſhop of the *Mercians*, and having receiv'd of him the Poſſeſſion of a certain Church, and a ſmall Spot of Land, ended his Days there in Peace; no Way contriving to reſtore his Biſhoprick, becauſe (as has been ſaid above,) he was more induſtrious in Eccleſiaſtical, than in Worldly Affairs; ſerving God only in that Church, and going whereſoever he was deſir'd to teach the Church Song. *Theodore* conſecrated *Quichelm*, Biſhop of *Rocheſter* in his ſtead; but he, not long after, departing from his Biſhoprick for want of Neceſſaries, and withdrawing to other Parts, he ſubſtituted *Gebmund* in his Place.

In the Year of our Lord's Incarnation, 678, which is the eighth of the Reign of *Ecgfrid*, in the Month of *Auguſt*, appear'd a Star, call'd a *Comet*, and continuing for three Months, roſe in the Morning, darting out, as it were a Pillar of radiant Flame. The ſame Year Diſcord breaking out between King *Ecgfrid*, and the moſt Reverend Prelate *Wilfrid*, that Biſhop was drove from his See, and two Biſhops ſubſtituted in his ſtead, to preſide over the Nation of the *Northumbrians*, that is, *Boſa* to preſide over the Nation of the *Deiri*; and *Eata* over that of the *Bernicians*; the latter having his See in the City of *York*, the former, in the Church of *Hagulſtad*, or *Lindisfarn*; both of them promoted to the Epiſcopal Dignity from the Community of Monks. With them alſo *Ann.* 678.

was *Edhed* ordain'd Biſhop in the Province of *Lindſey*, which King *Ecgfrid* had but newly ſubdu'd, having overcome and vanquiſh'd *Wulfhere*, and this was the firſt Biſhop of its own that Province had; the ſecond was *Edilwin*; the third *Eadgar*; the fourth *Cymbercht*; who is there at preſent. Before *Edhed*, *Sexwulf* was Biſhop as well of that Province, as of the *Mercians* and *Midland Angles*; ſo that being expell'd *Lindſey*, he continu'd in the Government of thoſe Provinces. *Edhed*, *Boſa*, and *Eata* were ordain'd at *York* by Archbiſhop *Theodore*; who alſo three Years after the Departure of *Wilfrid*, added two Biſhops to their Number, *Trumbercht* in the Church of *Hagulſtad*, *Eata* ſtill continuing in that of *Lindisfarn*; and *Trumwine* in the Province of the *Picts*, which at that Time was ſubject to the Dominion of the *Engliſh*. *Edhed* returning from *Lindſey*, on account that *Ethilred* had recover'd that Province, he plac'd him over the Church of [a] *Rhipe*.

---

[a] *In the* Latin, Rhypum, *in King* Ælfred, hrypæcna cỳnic, *now* Rippon *in* Yorkſhire, *where* Wilfrid *Archbiſhop of* York *founded a ſtately Monaſtery, curious, as* Malmsbury *obſerv'd in his Time, for its arch'd Vaults, fine Pavements and winding Entries, this was burnt by the* Danes, *and afterwards rebuilt by* Odo *the Archbiſhop of* Canterbury, *where was St.* Wilfred's *Needle.*

CHAP. XIII.

How Biſhop Wilfrid *converted the Province of the* South-Saxons *to* CHRIST.

WILFRID being expell'd his Biſhoprick, and having travell'd in ſeveral Parts, went to *Rome*, and return'd to *Britain*; and tho' he could not, by reaſon of the Enmity of the aforeſaid King, be receiv'd into his own Country or Dioceſe, yet he could not be reſtrain'd from the Miniſtry of preaching of the Goſpel; for taking his Way into the Province of the *South-Saxons*, which extends from *Kent* on the Weſt and South, as far as the *Weſt-Saxons*, containing Land of ſeven Thouſand Families, and ſtill at that Time follow'd the Pagan Worſhip, he adminiſter'd to them the Word of Faith, and the Lavre of Salvation. *Edilwalch*, then King of that Nation, had been, not long before, baptiz'd in the Province of the *Mercians*, in the Preſence of and by the Perſwaſion of King *Wulfhere*, who was alſo his Godfather, and as ſuch gave him two Provinces, *viz.* the Iſle of *Wight*, and the Province of * *Meawara*, in the Nation of the *Weſt-Saxons*. The Biſhop therefore, with the King's Conſent, or rather to his great Satisfaction, baptiz'd the prime Commander and Soldiers of that Country; and the Prieſts *Eappa*, and *Padda*, and *Burghelm*, and *Eadda*, either then, or afterwards baptiz'd the reſt of

* *Hampſhire.*

the People. The Queen, whoſe Name was *Ebba*, had been chriſten'd in her own Iſland, that is, the Province of the *Wiccii*. She was the Daughter of *Eanfrid*, the Brother of *Eanher*, who were both Chriſtians, as were their People; but all the Province of the *South-Saxons* were Strangers to the Name and Faith of God. There was among them a certain Monk of the *Scotiſh* Nation, whoſe Name was *Dicul*, having a very ſmall Monaſtery, at the Place call'd [b] *Boſanham*, encompaſs'd with the Sea and Woods, and in it five or ſix Brothers, ſerving our Lord in a poor and humble Life; but none of the Natives car'd either to follow their Courſe of Life, nor hear their Preaching. But Biſhop *Wilfrid* preaching to them, did not only deliver them from the Miſery of perpetual Damnation, but alſo from an inexpreſſible Calamity of Temporal Death; for no Rain had fallen in that Province in three Years before his Arrival, whereupon a dreadful Famine enſuing, cruelly deſtroy'd the People. In ſhort, it is reported, that very often, forty or fifty Men being ſpent with Want, would go together to ſome Precipice, or the Sea Shore, and there, hand in hand, either periſh by the Fall, or be ſwallow'd up by the Waves. But

---

Now call'd Boſcham, *in* Suſſex, *this was the Archbiſhop of* Canterbury's, *till Earl* Godwin *taking a Fancy to it, requiring of the Archbiſhop to give him* Boſham, i. e. *a Kiſs; the Archbiſhop reply'd, I give you* Boſham, *whereupon he took Poſſeſſion, and by Arms kept it. It was a Place of Retreat to his Son* Harold, *and from hence he ſet out in a Pleaſure-Boat, when the Wind drove him to* Normandy, *where Duke* William *oblig'd him to ſurrender his Right to the Crown.*

But on the very Day on which the Nation receiv'd the Baptiſm of Faith, there fell a ſoft but plentiful Rain; the Earth flouriſh'd again, and the Verdure being reſtor'd to the Fields, the Year prov'd pleaſant and fruitful. Thus the former Superſtition being rejected, and Idolatry exploded, the Hearts and Fleſh of all rejoic'd in the Living God, being convinc'd that he who is the true God, had, through his Heavenly Grace enrich'd them with interior and exterior Goods. For the Biſhop, when he came into the Province, and found ſo great Miſery of Famine, taught them to get their Food by fiſhing; their Sea and Rivers abounding in Fiſh, and yet the People had no Skill to take them, except only Eels. The Biſhop's Men having gather'd Eel Nets every where, caſt them into the Sea, and by the Help of God, took three Hundred Fiſhes of ſeveral ſorts, the which being divided into three Parts, they gave an Hundred to the Poor, an Hundred to thoſe of whom they had the Nets, and kept an Hundred for their own Uſe. By this Benefit the Biſhop gain'd the Affections of them all, and they began the more readily upon his Preaching to hope for Heavenly Goods, by whoſe Help they had receiv'd the Temporal. At this Time King *Edilwalch* gave to the moſt Reverend Prelate *Wilfrid* Land of eighty ſeven Families, to maintain his Men that wander'd in Baniſhment, which Place is call'd *Seleſeu*, that is, *The Iſland* [b] *of the Sea Calf.* That Place is encom-

[b] i. e. Seals, *now* Selſey *in* Suſſex, *the Biſhop's See was remov'd from hence to* Chicheſter *by* Stygaud *the* 22d *Biſhop, Mr.* Camden *obſerves that at low Water are to be ſeen the Ruins of the City, here mention'd by* Bede.

compaſs'd by the Sea on all ſides, except the Weſt, where is an Entrance about the Caſt of a Sling over; which ſort of Place is by the *Latins* call'd *a Peninſula*; by the *Greeks*, *a Cherſoneſus*. Biſhop *Wilfrid* having this Place given him, founded a Monaſtery therein, and eſtabliſh'd a regular Courſe of Life, chiefly of the Brethren he had brought with him, the which his Succeſſors are known to poſſeſs to this Day; for he both in Word and Actions perform'd the Function of a Biſhop in thoſe Parts during the ſpace of five Years, that is, till the Death of King *Ecgfrid*. And for as much as the aforeſaid King, together with the Poſſeſſion of the ſaid Place, gave him all the Goods that were in the ſame, with the Lands and Men, he having inſtructed them in the Faith of CHRIST, baptiz'd them all. Among whom were two Hundred and fifty Men and Women Slaves, all whom he by Baptiſm not only reſcu'd from the Servitude of the Devil, but giving them their Liberty, exempted them from the Yoke of Human Servitude.

CHAP. XIV.

How a Peſtilential Mortality ceas'd through the Interceſſion of King Oſwald.

IN which Monaſtary at that Time, ſome Favours of the Heavenly Grace are ſaid to have been ſhown; as in a Place where the Tyranny of the Devil being lately expell'd, CHRIST had then began to reign. Of which Number I have thought it proper to perpetuate the Memory of one, which the moſt Reverend Biſhop *Acca* was wont to relate to me, affirming it had been told him by moſt creditable Brothers of the ſame Monaſtery. About the ſame Time, that this Province (of the *South Saxons*) embrac'd the Faith of CHRIST; a grievous Mortality ran through many Provinces of *Britain*; the which alſo, by the Divine Diſpenſation, reaching the aforeſaid Monaſtery, then govern'd by the moſt Reverend and moſt Religious Prieſt of CHRIST, *Eappa*, and many as well of thoſe that came thither with the Biſhop, as of thoſe that had been call'd to the Faith of the ſame Province of the *South-Saxons*, being ſnatch'd away out of this World; the Brethren thought fit to keep a Faſt of three Days, and to implore the Divine Goodneſs, that it would vouchafe to extend Mercy to them, either by delivering thoſe that were in Danger by the Diſtemper from Death, or by de-

delivering thoſe that departed this Life from eternal Damnation. There was at that Time in the Monaſtery a little Boy of the *Saxon* Nation, lately call'd to the Faith, who being ſeiz'd with the ſame Diſtemper, had long kept his Bed. On the ſecond Day of that Faſting and Praying, it hapned that the ſaid Boy was about the ſecond Hour of the Day left alone in the Place where he lay ſick, to whom, through the Divine Diſpoſition, the moſt Bleſſed Princes of the Apoſtles vouchſaf'd to appear; for he was a Lad of an extraordinary mild and innocent Diſpoſition, and with ſincere Devotion obſerv'd the Myſteries of the Faith, which he had receiv'd. The Apoſtles therefore ſaluting him in moſt affectionate manner, ſaid, *Do not fear Death, Child, which makes you uneaſy; for we will this Day conduct you to the Heavenly Kingdom; but you are firſt to ſtay till the Maſſes are ſaid, that having receiv'd the Viaticum of the Body and Blood of our Lord, and being ſo diſcharg'd through Sickneſs and Death, you may be carry'd up to the everlaſting Joys in Heaven. Call therefore to you the Prieſt* Eappa, *and tell him, that the Lord has heard your Prayers and Devotion, and has favourably accepted of your Faſt, and no one more ſhall die of this Plague, either in the Monaſtery, or its adjacent Poſſeſſions; but all your People who any where labour under this Diſtemper, ſhall be eas'd of their Pain, and reſtor'd to their former Health, except you alone, who are this Day to be deliver'd by Death, and to be carry'd into Heaven to behold our Lord* CHRIST, *whom you have faithfully ſerv'd; the which the Divine Mercy has vouchſaf'd to grant you, through the Interceſſion of the Religious and Beloved of God, King* Oſwald, *who*

former-

formerly nobly preſided over the Nation of the Northumbrians, *as well by the Authority of the Temporal Kingdom, as the Devotion of Chriſtian Piety, which leads to the Heavenly Kingdom; for this very Day that King, being corporally kill'd in War by the Infidels, was immediately taken up to the everlaſting Joys of Souls in Heaven, and aſſociated to the Number of the Elect. Let them look in their Books, wherein the Depoſition of the Dead is ſet down, and they will find that he was this Day, as we have ſaid, taken out of this World. Let them therefore celebrate Maſſes in all the Oratories of this Monaſtery, either in Thankſgiving for their Prayers being heard, or elſe in Memory of the aforeſaid King* Oſwald, *who once govern'd their Nation; and therefore he humbly offer'd up his Prayers to our Lord for them, as for Strangers of his Nation; and let all the Brethren aſſembling in the Church communicate in the Heavenly Sacrifices, and ſo giving over the Faſt, let them refreſh themſelves with Food.* The Boy having call'd the Prieſt, and repeated all theſe Words to him, he particularly enquir'd after the Habit and Form of the Men that had appear'd to him. He anſwer'd, *Their Habit was noble, and their Countenances moſt pleaſant and beautiful; ſuch as I had never ſeen before, nor did I think there could be any Men ſo graceful and comely. One of them indeed was ſhorn like a Clerk, the other had a long Beard*; and they ſaid, *that one of them was* Peter, *the other call'd* Paul; *and both of them the Servants of our Lord and Saviour* JESUS CHRIST, *ſent by him from Heaven to protect our Monaſtery.* The Prieſt believ'd what the Boy ſaid, and going thence immediately look'd in his Annal, and found that King *Oſwald* had

been

been kill'd on that very Day. Then calling the Brethren, he order'd Dinner to be provided, Maſſes to be ſaid, and all of them to communicate as uſual; cauſing alſo a Particle of the Lord's Oblation of the ſame Sacrifice to be carry'd to the ſick Boy. Theſe Things being ſo perform'd, the Boy dy'd ſoon after on that ſame Day, and by his Death prov'd that what he had heard from the Apoſtles of God was true. A farther Teſtimony of the Truth of his Words was, that no Perſon beſides himſelf belonging to the ſame Monaſtery, at that Time departed this World. By which Viſion, many that heard of it, were wonderfully excited to implore the Divine Mercy in Adverſity, and to undertake the wholſome Remedy of Faſting. From that Time, the Day of the Nativity of that King and Soldier of CHRIST began to be yearly honour'd with the Celebration of Maſſes, not only in that Monaſtery, but in many other Places.

CHAP. XV.

How King Ceadwal *having ſlain* Edilwalch, *King of the* Weſt-Saxons, *waſted that Province with much Slaughter and Ravaging.*

IN the mean Time *Ceadwal*, a moſt daring young Man, of the Royal Race of the *Weſt-Saxons*, who had been baniſh'd his Country, coming with an Army, ſlew *Edilwalch*, (King

(King of the *South-Saxons,*) and waſted that Country with much Slaughter and Plundering; but he was ſoon expell'd by *Berchthum* and *Andhun*, the King's Commanders, who afterwards held the Government of that Province. The firſt of them was afterwards kill'd by the ſame *Ceadwall*, when he was King of the *Weſt-Saxons*, and the Province was more entirely ſubdu'd. *Ina* likewiſe, who reign'd after *Ceadwall*, kept that Country under the like Servitude for ſeveral Years. For which Reaſon, during all that Time, they had no Biſhop of their own; but their firſt Biſhop *Wilfrid* being recall'd home, they were ſubject to the Biſhop of the *Weſt-Saxons*, whoſe See was in the City of *Wincheſter*.

CHAP. XVI.

How the Iſle of Wight *receiv'd Chriſtian Inhabitants, two Royal Youths of which Place were kill'd immediately after having been baptiz'd.*

AFTER *Ceadwall* had poſſeſs'd himſelf of the Kingdom of the *Weſt-Saxons*, he alſo took the Iſle of *Wight*, which till then was entirely addicted to Idolatry, and by cruel Slaughter endeavour'd to deſtroy all the Inhabitants thereof, and to place in their ſtead, People of his own Province; obliging himſelf by a Vow, tho' not yet, as is reported, regenera-

generated in CHRIST, to give the fourth Part of the Land, and of the Booty to our Lord, if he took the Iſland; which he perform'd by giving the ſame for our Lord to the Uſe of Biſhop *Wilfrid*, who hapned then to be there, coming from his own Nation. The Meaſure of that Iſland, according to the Computation of the *Engliſh*, is of twelve Hundred Families, and accordingly the Biſhop had given him the Poſſeſſion of Land of three Hundred Families, (in the *Saxon* they are call'd *Hides*.) The Part which he receiv'd, he committed to one of his Clerks, call'd *Berchtwin*, (in the *Saxon*, *Berchtwine*,) who was his Siſter's Son, aſſigning him a Prieſt, whoſe Name was *Hiddila*, who might adminiſter the Word and Lavre of Life to all that would be ſav'd. Here I think it ought not to be omitted, that as the firſt Fruits of the Natives of that Iſland, that believing were ſav'd, two Royal Youths, Brothers to *Atvald*, King of the Iſland, were particularly crown'd by the Grace of God. For the Enemy approaching, they made their Eſcape out of the Iſland, and paſs'd over into the Neighbouring Province of the *Viti*, (in the *Saxon* it is *Eota* Land, which is *Hampſhire*.) Where being conducted to the Place call'd [a] *Etſtane*, (that is, *At the Stone*,) as they thought, to be conceal'd from the victorious King, they were betray'd and order'd to be kill'd. This being made known to a certain Abbat

[a] *In the* Latin *call'd* ad Lapidem, *in King* Ælfred, Æt-ſtane, *a ſmall Village in* Hampſhire, *now call'd* Stoneham.

Abbat and Prieſt, whoſe Name was *Kyneberht*, who had a Monaſtery not far from thence, at a Place call'd [a] *Reodford* (in the *Saxon*, *Hreodford*) that is, *the Ford of Reeds*; he came to the King, who then lay privately in thoſe Parts, to be cur'd of the Wounds he had receiv'd, fighting in the *Iſle of Wight*, and begg'd of him, that if the Lads muſt of neceſſity be kill'd, he might be allow'd firſt to inſtruct them in the Myſteries of the Faith. The King conſented, and he having taught them the Word of Truth, and cleans'd their Souls by Baptiſm, made the Entrance into the Kingdom of Heaven ſure to them. Then the Executioner being at hand, they joyfully underwent the Temporal Death, through which they did not doubt they were to paſs to the Everlaſting Life of the Soul. Thus, when all the Provinces of the Iſland of *Britain* had embrac'd the Faith of *Chriſt*, the *Iſle of Wight* alſo receiv'd the ſame; yet being under the Affliction of Foreign Subjection, no Man there received the Degree of the Miniſtry, and of an Epiſcopal See before *Daniel*, who is now Biſhop of the *Weſt Saxons*. This Iſland is ſeated oppoſite to the middle Part of the *South* and *Weſt Saxons*, being parted by a Sea, three Miles over, which is call'd *Solente*. In this narrow Sea, the two Tides of the Ocean, which flow round *Britain* from the immenſe Northern Ocean, daily meet and

[a] *In the* Latin Hreutford, *in King* Ælfred hneos-ron *formerly called* Redford *from the Stream now* Redbridge *in* Hampſhire.

oppoſe one another, beyond the Mouth of the River [b] *Homelea* (or *Amelea*) which runs into that narrow Sea, from the Lands of the *Vites* (*Hampſhire*) which belongs to the Country of the *Weſt Saxons*. Having ended their Struggle, they return into the Ocean from whence they come.

[b] *Now call'd* Hamble.

CHAP. XVII.

Of the Synod held in the Plain call'd Haethfeld, *where Archbiſhop* Theodore *preſided.*

ABOUT this Time *Theodore* being inform'd, that the Faith of the Church at *Conſtantinople* was much perplex'd by the Hereſy of *Eutyches*, and deſiring to preſerve the Churches of the *Engliſh* over which he preſided, from that Infection, having gather'd an Aſſembly of many venerable Prieſts and Doctors, he diligently enquir'd into their Faith, and found they all unanimouſly agreed in the Catholick Faith. This he took care to have committed to writing by the Authority of the Synod, as a Memorial, and for the Inſtruction of ſucceeding Generations; the Beginning of which Inſtrument is as follows.

"In

" In the Name of our Lord and Saviour " JESUS CHRIST, in the Reign of our " moſt pious Lords, *Ecgfrid*, King of " the *Northumbrians*, the 10th Year of " his ſaid Reign, the 15th Day of " the *Kalends* of *October*, the eighth In- " diction; and *Ethelfrid*, King of the *Mer-* " *ans*, the ſixth Year of his Reign; and *Al-* " *dulf*, of the *Eaſt-Angles*, the ſeventeenth " Year of his Reign; and *Lothair*, King of " *Kent*, the ſeventh Year of his Reign; *The-* " *odore*, by the Grace of God, Archbiſhop of " the Iſland of *Britain*, and of the City of " *Canterbury*, preſiding, the other venerable " Biſhops of the Iſland of *Britain* ſitting with " him, the Holy Goſpels being laid before " them, at the Place, which in the *Saxon* " Tongue is call'd [c] *Haethfeld*, conferring to- " gether, we Expounded the True and Ortho- " dox Faith, as our Lord JESUS in the Fleſh " deliver'd the ſame to his Diſciples, who " ſaw him preſent, and heard his Words, " and as deliver'd in the Creed of the Holy " Fathers, and by all Holy and Univerſal Sy- " nods in general, and the Conſent of all " approv'd Doctors of the Catholick Church, " we therefore following them jointly and " orthodoxly, profeſſing according to their " divinely inſpir'd Doctrine, do believe, and " do, according to the Holy Fathers, firmly " confeſs, properly and truly the Father, and " Son, and Holy Ghoſt, a Trinity conſub- " ſtantial in Unity, and Unity in Trinity,

[c] *Now* Biſhops-Hatfeild *in* Hertfordſhire.

" that is, one God in three Subſiſtences, or " Conſubſtantial Perſons of equal Honour and " Glory. And after much more of this ſort, appertaining to the Confeſſion of the true Faith, this Holy Synod added to its Inſtrument. " We have receiv'd the five Holy " and General Councils of the Bleſſed Fathers " acceptable to God; that is, thoſe who " were aſſembled in the *Nicene* Council of " 318 Biſhops, againſt the moſt impious *Arius* and his Tenets; and at *Conſtantinople*, of " 150 againſt the Madneſs of *Macedonius* and " *Eudoxius*, and their Tenets; and at *Epheſus*, firſt of 200 againſt the moſt wicked " *Neſtorius*, and his Tenets; and at *Chalcedon*, " of 630 againſt *Eutyches* and *Neſtorius*, and " their Tenets; and again, at *Conſtantinople*, " they Aſſembled in the fifth Council, in the " Reign of *Juſtinian* the Younger, againſt " *Theodorus* and *Theodoret*, and the Epiſtles of " *Iba*, and their Tenets. (*And* againſt *Cyril*, *a* " *little lower.*) And the Synod held in the " City of *Rome*, in the Time of the moſt " bleſſed Pope *Martin*, the eighth Indiction, " the moſt pious *Conſtantin* being Emperor, " and in his ninth Year. We receive and " glorify our Lord JESUS CHRIST, as they " glorified Him, neither adding nor diminiſh- " ing any thing, Anathematizing thoſe with " our Hearts and Mouths whom they ana- " thematiz'd, and receiving thoſe whom they " receiv'd, glorifying God the Father with- " out any Beginning, and his only begotten " Son generated from Eternity, and the Ho- " ly Ghoſt proceeding from the Father and " the Son after an ineffable Manner, as thoſe " Holy

" Holy Apoſtles, Prophets, and Doctors, " whom we have above mention'd did de- " clare. And all we, who with Archbiſhop " *Theodore* expounded the Catholick Faith, " have ſubſcrib'd.

CHAP. XVIII.

Of John *the Singer of the Apoſtolick See, who came into* Britain *to teach.*

THE Venerable *John*, Archchanter of the Church of the Holy Apoſtle *Peter*, and Abbat of the Monaſtery of St. *Martin*, who came lately from *Rome*, by Order of Pope *Agatho*, together with the moſt Reverend Abbat *Biſcop*, ſirnam'd *Benedict*, of whom mention has been made above, was preſent at this Synod, and with the reſt, ſign'd the Decrees of the Catholick Faith. For the ſaid *Benedict* having built a Monaſtery in *Britain*, in Honour of the moſt bleſſed Prince of the Apoſtles, at the Mouth of the River *Wire*, went to *Rome* with *Ceolfrid* his Companion and Fellow Labourer in that Work, who was after him Abbat of the ſame Monaſtery; the ſaid *Benedict* having been ſeveral Times before at *Rome*, and was honourably receiv'd by Pope *Agatho* of bleſſed Memory; of whom he alſo ask'd and receiv'd the Confirmation of the Immunities of the Monaſtery he had built, being a Bull of Privilege ſign'd by A-

poſtolical Authority, purſuant to what he knew King *Ecgfrid* had deſir'd and granted, by whoſe Conſent alſo and Gift of Poſſeſſions in Land, he had built that Monaſtery. He then receiv'd the aforeſaid Abbat *John* to be conducted into *Britain*, that he might teach in his Monaſtery the Method of ſinging throughout the Year, as it was practis'd at St *Peter*'s at *Rome*. The Abbat *John* did as he had been commanded by the Pope, teaching the Singers of the ſaid Monaſtery the Order and Manner of ſinging and reading aloud and committing to Writing all that was requiſite throughout the whole Courſe of the Year for celebrating of Feſtivals; all which are ſtill obſerv'd in that Monaſtery, and tranſcrib'd by many others elſewhere. The ſaid *John* did not only teach the Brothers of that Monaſtery; but ſuch as had Skill in Singing reſorted from almoſt all the Monaſteries of the ſame Province to hear him; and many invited him to teach in other Places. Beſides the Affair of Singing and Reading, he had alſo been directed by the Apoſtolical Pope, which was carefully to inform himſelf concerning the Faith of the *Engliſh* Church, and to give an Account thereof at his Return to *Rome*. For he alſo brought with him the Deciſion of the Synod of the bleſſed Pope *Martin*, and 105 Biſhops, not long before, held at *Rome*, principally againſt thoſe who taught but one Will and Operation in CHRIST, and gave it to be tranſcrib'd in the aforeſaid Monaſtery of the moſt Religious Abbat *Benedict*. That ſort of Men at that Time, much perplex'd the Faith of the Church of *Conſtantinople*; but by the

Help

Help of God they were then diſcover'd and ſubdu'd. Wherefore Pope *Agatho* being deſirous to be inform'd concerning the State of the Church in *Britain*, as well as in other Provinces, and how clear from the Contagion of Hereticks, he gave this Affair in Charge to the moſt Reverend Abbat *John*, then appointed to go for *Britain*. The Synod we have ſpoken of having been gather'd to this Effect in *Britain*, the Catholick Faith was found untainted in them all; and a Copy of the ſame given him to carry to *Rome*. But in his Return to his own Country, he ſoon after croſſing the Sea, fell Sick and Dy'd; and his Body, for the ſake of St. *Martin*, in whoſe Monaſtery he preſided, was by his Friends carry'd to *Tours*, and honourably bury'd; for he had been lovingly entertain'd there when he went into *Britain*, and earneſtly intreated by the Brethren, that in his Return to *Rome* he would take that Road, and give them a Viſit. In ſhort, he was there ſupply'd with ſome to conduct him on his Way, and aſſiſt him in the Work enjoin'd him. Tho' he dy'd by the Way, yet the Teſtimonial of the Faith of the *Engliſh* Nation was carry'd to *Rome*, and moſt agreeably receiv'd by the Apoſtolical Pope, and all thoſe that heard or read it.

Chap. XIX.

How Queen Etheldrith *always preſerv'd her Virginity; whoſe Body ſuffer'd no Corruption in the Grave.*

KING *Ecgfrid* took to Wife *Ethildrith*, the Daughter of *Anna* King of the *Eaſt-Angles*, of whom mention has been often made, a Man very Religious, and in all reſpects renowned for his inward Diſpoſition and Actions. She had before been given in Marriage to another, *viz.* to *Tondberht*, Chief of the Southern *Girvij* (*Inhabitants of the Fens of* Lincolnſhire, *&c.*) But he dying ſoon after he had receiv'd her, ſhe was given to the aforeſaid King. Tho' ſhe liv'd with him Twelve Years, yet ſhe preſerv'd the Glory of perfect Virginity, as I was inform'd by Biſhop *Wilfrid* of bleſſed Memory, upon enquiring of him, by Reaſon that ſome queſtion'd the Truth thereof, he ſaying he was an undoubted Witneſs of her Virginity, foraſmuch as *Ecgfrid* promis'd he would give many Lands and much Money, if he could perſwade the Queen to conſent to pay the Marriage Duty, for he knew the Queen lov'd no Man ſo much as him, nor is it to be doubted, but that the ſame might be once done in our Age, which true Hiſtories tell us, was ſeveral Times perform'd in the former Age, through the Aſſiſtance

ance of the ſame Lord, who has promis'd to continue with us unto the End of the World; for that miraculous Effect, by which that Woman's Fleſh being bury'd could not ſuffer Corruption, is a Token, that ſhe had not been defil'd by the Familiarity of Man. She having long requeſted the King, that he would permit her to lay aſide worldly Cares, and to ſerve only the true King, CHRIST, in a Monaſtery; having at length with Difficulty prevail'd, went into the Monaſtery of the Abbeſs *Elba*, who was Aunt to King *Ecgfrid*, at the Place call'd the City *Coludi*, (in the *Saxon*, *Coludelburgh*) being veil'd a Nun by the aforeſaid Biſhop *Wilfrid*; but a Year after ſhe was herſelf made Abbeſs in the Country call'd *Elige*, (*Eli*,) where building a Monaſtery, ſhe began by Works and Examples of a heavenly Life, to be the Virgin Mother of very many Virgins dedicated to God. It is reported of her, that from the Time of her entring into the Monaſtery, ſhe never wore any Linen, but only Woollen Garments, and would rarely waſh in any hot Bath, unleſs juſt before any of the greateſt Feſtivals, as *Eaſter*, *Whitſontide*, and the *Epiphany*, and then ſhe did it laſt of all, after having, with the Aſſiſtance of thoſe about her, firſt waſh'd the other Servants of God there preſent. Beſides, ſhe ſeldom did eat above once a Day, excepting on the great Solemnities, or ſome other urgent Occaſion, unleſs ſome conſiderable Diſtemper oblig'd her. From the Time of Mattins ſhe continu'd in the Church at Prayer till it was Day. Some alſo ſay, that by the Spirit of Prophecy, ſhe, in the Preſence of all, not only

foretold

foretold the Peſtilence, of which ſhe was to die, but alſo the Number of thoſe that ſhould be then ſnatch'd away out of her Monaſtery. She was taken away to our Lord, in the midſt of her Flock, ſeven Years after ſhe had been made Abbeſs, and, as ſhe had order'd, bury'd among them, according to the Time of her Departure, in a wooden Coffin. She was ſucceeded in the Miniſtry of Abbeſs by her Siſter *Sexburga*, who had been Wife to *Erconbercht*, King of *Kent*; who, when her Siſter had been ſixteen Years bury'd, thought fit to take up her Bones, and putting them into a new Coffin, to tranſlate them into the Church. Accordingly ſhe order'd ſome of the Brother's to provide a Stone to make a Coffin of. They going aboard, becauſe the Country of *Ely* is on every ſide encompaſs'd with the Sea or Marſhes, and has no large Stones, came to a ſmall abandon'd City, not far from thence, which in the Language of the *Engliſh* is call'd [d] *Granteceſter*, and preſently by the City Walls, found a white Marble Coffin moſt beautifully Wrought, and neatly cover'd with a Lid of the ſame ſort of Stone. Concluding therefore that God had proſper'd their Journey, returning Thanks to God, they carry'd it to the Monaſtery; and the Body of the holy Virgin and Spouſe of CHRIST, when her Grave was open'd, being brought into ſight, it was found as free from Corruption as if ſhe had dy'd

[d] *Suppoſed to be the* Camboritum *of* Antoninus, *as appears by* Bede's *calling it a decay'd City; it is now call'd* Grantcheſter, *a Village not far from* Cambridge.

dy'd that very Day, or been then bury'd, as the aforeſaid Biſhop *Wilfrid*, and many others that know it do teſtify. But the Phyſician *Cinfrid*, who was preſent at her Death, and when ſhe was taken up out of the Grave, was wont of more certain Knowledge to relate, that in her Sickneſs ſhe had a very great Swelling under her Jaw; *And I was order'd*, ſaid he, *to lay open that Swelling, to let out the noxious Matter in it, which I having done, ſhe ſeem'd to be ſomewhat more eaſy for two Days, ſo that many thought ſhe might recover from her Diſtemper; but the third Day the former Pains returning, and ſhe being ſoon ſnatch'd out of the World, exchang'd all Pain and Death for everlaſting Life and Health. And when ſo many Years after her Bones were to be taken out of the Grave, a Pavillion being ſpread over it, all the Congregation of Brothers on the one ſide, and of Siſters on the other, ſtanding about it ſinging, and the Abbeſs with a few being gone to take up and waſh the Bones, on a ſudden, we heard the Abbeſs within loudly cry out,* Glory be to the Name of the Lord. *Not long after they call'd me in, opening the Door of the Pavillion, where I found the Body of the holy Virgin taken out of the Grave and laid on a Bed, as if it had been aſleep. Then taking off the Veil from the Face, they alſo ſhew'd the Inciſion I had made heal'd up; ſo that, to my great Aſtoniſhment, inſtead of the open gaping Wound with which ſhe had been bury'd, there then appear'd only an extraordinary ſlender Scar. Beſides, all the Linen Cloths the Body had been bury'd in, appear'd entire and as freſh, as if they had been that very Day wrapped about her chaſt Limbs.* It is reported, that when ſhe was much troubled with the afore-

ſaid

ſaid Swelling, and the Pain of her Jaw, ſhe was much pleas'd with that ſort of Diſtemper, and wont to ſay, *I know moſt certainly, that I deſervedly bear the Weight of my Sickneſs on my Neck, on which, I remember, when I was very young, I bore the needleſs Weight of Jewels; and therefore, I believe, the Divine Goodneſs would have me endure the Pain in my Neck, that I may be abſolv'd from the Guilt of my needleſs Levity, having now inſtead of Gold and precious Stones, a red Swelling, and burning on my Neck.* It happen'd alſo that by the Touch of that Linen, Devils were expell'd from Bodies poſſeſs'd, and other Diſtempers ſometimes cur'd; and the Coffin ſhe was firſt bury'd in is reported to have cur'd ſome of Diſtempers in the Eyes; who praying with their Heads touching that Coffin, preſently were deliver'd from the Pain or Dimneſs in their Eyes. They waſh'd the Virgin's Body, and having cloath'd it in new Garments, brought it into the Church, and laid it in the Coffin that had been brought; where it is held in great Veneration to this Day. The Coffin was in a wonderful manner found, as fit for the Virgin's Body, as if it had been made purpoſely for her, and the Place for the Head particularly cut, exactly fit for her Head, and ſhap'd to a Nicety. *Ely* is in the Province of the *Eaſt-Angles*, a Country of about ſix Hundred Families (or, *Hides of Land,*) in the Nature of an Iſland, enclos'd, as has been ſaid, either with Marſhes, or Waters, and therefore it has its Name from the great Plenty of *Eels* taken in thoſe Marſhes. There the aforeſaid Servant of CHRIST deſir'd to have a Monaſtery, becauſe,

as

as we have before obſerv'd, ſhe was deſcended from that ſame Province of the *Eaſt-Angles.*

CHAP. XX.

An Hymn on the aforeſaid Holy Virgin.

I think it proper to inſert in this Hiſtory an Hymn of Virginity, which I compos'd in Elegiack Verſe ſeveral Years ago, in Praiſe and Honour of the ſame Queen and Spouſe of CHRIST; and therefore truly a Queen, becauſe the Spouſe of CHRIST; and to imitate the Method of the Holy Scripture, in whoſe Hiſtory many Verſes are inſerted, and that is known to be compos'd in Verſe and Metre.

Alma Deus Trinitas, qui ſæcula cuncta gubernas,
Annue jam cæptis, alma Deus Trinitas.
Bella Maro *reſonet, nos paucis dona canamus,*
Munera nos CHRISTI, *bella* Maro *reſonet.*
Carmina caſta mihi, fædæ non raptus Helenæ;
Luxus erit lubricis, carmina caſta mihi.
Dona ſuperna loquar, miſeræ non prælia Trojæ,
Terra quibus gaudet, dona ſuperna loquar.
En Deus altus adit venerandæ Virginis alvum!
Liberet ut homines, en Deus altus adit!
Fœmina Virgo parit mundi devota parentem,
Porta Maria *Dei, fœmina Virgo parit.*
Gaudet amica cohors de virgine matre tonantis,
Virginitate micans; gaudet amica cohors.
Hujus honor genuit caſto de germine plures,
Virgineos flores hujus honor genuit.

Ig-

Ignibus uſta feris, Virgo non ceſſat Agathe,
Eulalia *& perfert, ignibus uſta feris.*
Caſta feras ſuperat, mentis pro culmine Tecla,
Euſemia *ſacras, caſta feras ſuperat.*
Læta ridet gladios ferro robuſtior Agnes,
Cecilia *infeſtos læta ridet gladios.*
Multus in orbe viget per ſobria corda triumphos,
Sobrietatis amor multus in orbe viget.
Noſtra quoque egregia jam tempora virgo beavit,
Ethildritha *nitet noſtra quoque egregia.*
Orta Patre eximio, regali & ſtemmate clara,
Nobilior Domino eſt, orta patre eximio.
Percipit inde decus Reginæ & ſceptra ſub Aſtris,
Plus ſuper aſtra manens percipit inde decus.
Quid petis alma virum ſponſo jam dedita ſummo?
Sponſus adeſt CHRISTUS, *quid petis alma virum?*
Regis ut ætherei Matrem jam credo ſequaris,
Tu quoque fis Mater Regis ut ætherei.
Sponſa dicata Deo bis ſex regnaverat annis,
Inque Monaſterio eſt ſponſa dicata Deo.
Tota ſacrata polo, celſis ubi floruit actis,
Reddidit atque animam tota ſacrata polo.
Virginis alma caro eſt tumulata bis octo Novembres,
Nec putet in tumulo Virginis alma caro.
CHRISTE! *tui eſt operis, quia veſtis in ipſa Sepulchro*
Inviolata nitet, CHRISTE! *tui eſt operis.*
Hydros & ater abit, ſacræ pro veſtis honore;
Morbi diffugiunt, hydros & ater abit.
Zelus in hoſte furit quondam qui vicerat Evam;
Virgo triumphat vocans; Zelus in hoſte furit.
Aſtice nupta Deo, quæ ſit tibi Gloria terris,
Quæ manet in cœlis, aſpice nupta Deo.
Munera læta capis feſtivis fulgida tædis;
Ecce venit ſponſus, munera læta capis.
Et nova dulciſono modularis carmina plectro,
Sponſa hymno exultans, & novo dulciſono.

Nulla

Nullus ab altithroni comitatu ſegregat agni,
** Quam affectu tulerat nullus ab altithroni.* ** Spenſam*

Hail triune Power who govern'ſt every Age,
King Power aſſiſt the Numbers I engage,
Let *Maro* Wars in loftier Numbers ſing,
I ſound the Kindneſs of our Heavenly King.
Chaſt is my Verſe, nor *Helen's* Rape I write;
Light Tales like theſe, but prove the Mind as Light.
See! from on high the God deſcends, confin'd
In *Mary's* Womb, to reſcue loſt Mankind.
Behold! a ſpotleſs Maid a God brings forth,
A God is born, who gave even Nature Birth!
The Virgin Choir the Mother Maid reſound,
And chaſt themſelves her Praiſes ſhout around.
Her bright Example numerous Vot'ries raiſe,
Tread ſpotleſs Paths, and imitate her Ways.
The bleſt *Agatha* and *Eulalia* truſt
Sooner to Flames, then far more dangerous Luſt.
Tecla and chaſt *Euphemia* overcame
The Fear of Beaſts to ſave a Virgin Name.
Agnes and ſweet *Cecilia*, joyful Maids,
Smile while the pointed Sword their bolder Breaſts invades.
Triumphing Joy attends the peaceful Soul,
Where Heat, nor Reigns, nor Wiſhes mean controul.
Thus fair *Eldreda* pure from ſenſual Crime,
Bright ſhining Star! aroſe to bleſs our Time.
Born of a regal Race, her Sire a King,
More noble Honour to her Lord ſhall bring.
A Queen her Name, her Hand a Scepter bears,
But greater Glories wait above the Stars.

What

What Man wouldſt thou deſire? See CHRIST is made
Her Spouſe, her bleſt Redeemer weds the Maid.
While you attend the Heavenly Mothers Train,
Thou ſhalt be Mother of a Heavenly Reign.
Twelve Years devote to God ſhe ſat a Queen,
A cloyſter'd Nun devote to God has been.
Noted for pious Deeds, her ſpotleſs Soul
Left the vile World, and ſoar'd above the Pole.
Sixteen *Novembers* ſince was the bleſt Maid
Intomb'd, whoſe Fleſh no putrid Damps invade.
Thy Grace O CHRIST! for in the Coffin's found
No tainted Veſt to wind the Corps around.
The ſwelling Dropſy, and dire Atrophy,
A pale Diſeaſe from the bleſt Veſtments fly.
Rage fires the Fiend, who whilome *Eve* betraid,
While ſhouting Angels hail the glorious Maid.
See! wedded to her God, what Joy remains,
In Earth, or Heaven, ſee! with her God ſhe reigns!
Behold! the Spouſe, the feſtal Torches ſhine,
He comes! behold! what joyful Gifts are thine!
Thou a new Song on the ſweet Harp ſhalt ſing,
A Hymn of Praiſe to thy cœleſtial King.
None from the Flock of the thron'd Lamb ſhall move,
Whom grateful Paſſion bind, and Heavenly Love.

CHAP.

CHAP. XXI.

How Biſhop Theodore *made Peace between the Kings* Ecgfrid *and* Ethilred.

IN the ninth Year of the Reign of King *Ecgfrid*, a great Battle being fought between him and *Ethilred*, King of the *Mercians*, near the River *Trent*, *Elſwini*, Brother to King *Ecgfrid*, was ſlain, being a Youth about 18 Years of Age, much belov'd by both Provinces, for King *Ethilred* had marry'd his Siſter *Oſtrich*. There ſeeming then to be ground for a more bloody War, and more laſting Enmity between thoſe Kings and their fierce Nations, *Theodore*, the Biſhop beloved of God, relying on the Divine Aſſiſtance, by his wholeſome Admonitions quite extinguiſh'd the dangerous Fire that was breaking out; ſo that the Kings and their People on both ſides being appeas'd, no Man was put to Death, but only the uſual Mulct paid to the King for his Brother that had been kill'd; which Peace continu'd long after between thoſe Kings and their Kingdoms.

Chap. XXII.

How a certain Captive's Chains fell off when Maſſes were ſung for him.

In the aforeſaid Battle, wherein *Elfwin* the King's Brother was kill'd, a memorable Fact is known to have hapned, which I think ought not to be paſs'd by in ſilence; but that the Relation of the ſame will conduce to the Salvation of many. In that Battle one *Imma*, a Youth belonging to the King was left as dead, and having lain ſo all that Day and the next Night among the dead Bodies, at length he came to himſelf, and ſitting, bound up his Wounds the beſt he could. Then having reſted a while, he ſtood up, and began to go off, to ſeek ſome Friends that might take care of him; but in ſo doing was diſcover'd and taken by ſome of the Enemy's Army, and carry'd before their Lord, who was an Earl belonging to King *Ethilred*. Being by him ask'd, *Who he was*, and fearing to own himſelf a Soldier, he anſwer'd, *He was a Peaſant, poor and marry'd, and that he came to the Army with others to bring Proviſions to the Soldiers.* The Earl entertain'd him and order'd his Wounds to be dreſs'd; and when he began to recover, to prevent his eſcaping; order'd him to be bound, but that could not be perform'd, for as ſoon as they that bound him were gone, his Bonds were all loos'd.

He

He had a Brother call'd *Tunna*, who was a Prieſt and Abbat of a Monaſtery in the City, which from him is ſtill call'd [a] *Tunnaceſter*. He hearing that his Brother had been kill'd in the Fight, went to ſee whether he could find his Body; and finding another very like him in all reſpects, concluded it to be his, carry'd the ſame to his Monaſtery, and bury'd it honourably, and took care often to ſay Maſſes for the Abſolution of his Soul; the Celebration whereof occaſion'd what I have ſaid, that none could bind him but he was preſently loos'd. In the mean Time, the Earl that kept him, was amaz'd, and began to enquire, why he could not be bound; whether he had any Spells about him, as are ſpoken of in fabulous Stories. He anſwer'd, *he knew nothing of thoſe Contrivances, But I have*, ſaid he, *a Brother who is a Prieſt in my Country, and I know that he, ſuppoſing me to be kill'd, cauſes Maſſes to be ſaid for me; and if I were now in the other Life my Soul there, through his Interceſſion would be deliver'd from Pain.* Having continu'd with the Earl ſome Time, they that attentively obſerv'd him, by his Countenance, Mien and Diſcourſe, took notice, that he was not of the meaner ſort, as he had ſaid, but of ſome Quality. The Earl then privately ſending for him, preſs'd to know who he was, promiſing to do him no Harm, if he would ingenuouſly confeſs his Quality. Which when he had done, declaring, *that he*

[a] Tinmouth *in* Yorkſhire; *Mr.* Cambden *will by no means allow this* Derivation *of* Bede's, *but on the contrary, is very confident that it was in the* Roman *Times call'd* Tunnocellium, *and that the* Saxon *Derivation is not taken from a Prieſt's Name, but that of a River. But it is likely that* Bede *knew beſt.*

had been the King's Servant. The Earl anſwer'd, *I did perceive by all your Anſwers, that you was no Peaſant. And now you deſerve to die, becauſe all my Brothers and Relations were kill'd in that Fight; yet I will not put you to Death becauſe it will be a Breach of my Promiſe.* As ſoon therefore as he was recover'd, he ſold him at *London*, to one *Freſo*, but he could never be bound by him, nor all the Way as he was led along; but tho' his Enemies put ſeveral ſorts of Bonds on him, they were all loos'd. The Buyer perceiving that he could no way be bound, gave him leave to ranſom himſelf if he could; for at the third Hour (nine in the Morning,) when the Maſſes were wont to be ſaid, the Bands were generally loos'd. He having taken an Oath, that he would either return, or ſend him the Mony for his Ranſom, went into *Kent* to King *Lothere*, who was Son to the Siſter of Queen *Ethildrith*, above ſpoken of, and he had once been her Servant He ask'd and receiv'd of him the Price of his Ranſom, and as he had promis'd, ſent it to his Maſter. Returning afterwards into his own Country, and coming to his Brother; he gave him an exact Account of all his Fortunes good and bad; and by his Relation he underſtood, that his Bonds had been generally loos'd at thoſe Times when Maſſes had been celebrated for him; and that other Advantages which had accru'd to him in Time of Danger, had been conferr'd on him from Heaven, through the Interceſſion of his Brother, and the Oblation of the ſaving Sacrifice. Many hearing this Account from the aforeſaid Man, were ſtirr'd up in the Faith and Devotion of Piety either to Prayer, or to Almſ-

Almſdeeds, or to offer up to our Lord the Sacrifice of the Holy Oblation, for the Deliverance of their Friends that had departed this World; for they underſtood that ſaving Sacrifice was available for the eternal Redemption both of Body and Soul. This Story was alſo told me by ſome of thoſe who had heard it related by the Perſon himſelf to whom it happen'd; therefore I thought fit to inſert it in our Eccleſiaſtical Hiſtory as I had it fully made out to me.

CHAP. XXIII.

Of the Life and Death of the Abbeſs Hilda.

IN the Year of the Incarnation of our Lord 680, the moſt religious Servant of CHRIST, *Hilda*, Abbeſs of the Monaſtery that is call'd *Streaneſhalh*, as abovemention'd, after having perform'd many heavenly Works on Earth, paſs'd from thence to receive the Rewards of the heavenly Life, on the 15th Day of the *Ka'ends* of *December*, at the Age of 66 Years; the which being equally divided, ſhe ſpent the firſt thirty three, living moſt nobly in the ſecular Habit; and more nobly dedicated the next like Number to our Lord in a Monaſtick Life. For ſhe was nobly Born, being the Daughter of *Hereric*, Nephew to King *Edwin*, with which King ſhe alſo embrac'd the Faith and Myſteries of CHRIST, at the Preaching of *Paulinus* the firſt Biſhop of

the *Northumbrians*, of bleſſed Memory, and preſerv'd the ſame undefil'd till ſhe paſs'd to enjoy Him in Heaven. She reſolving to quit the ſecular Habit and to ſerve Him alone, withdrew into the Province of the *Eaſt-Angles*, for ſhe was ally'd to the King; being deſirous to paſs over from thence into *France*, forſaking her native Country and all ſhe had, and ſo live a Stranger for our Lord in the Monaſtery of *Cale*, that ſhe might with more eaſe attain to the Eternal Country of Heaven; becauſe her Siſter *Hereſuit*, Mother to *Aldulf* King of the *Eaſt-Angles*, at that Time, expected an everlaſting Crown in that ſame Monaſtery, under regular Diſcipline. Being led by her Example, ſhe continu'd a whole Year in the aforeſaid Province upon the Deſign of going Abroad. Afterwards, Biſhop *Aidan* being recall'd Home, he gave her the Land of one Family on the North ſide of the River *Wire*; where ſhe alſo led a Monaſtical Life a Year, with very few Companions. After which ſhe was made Abbeſs in the Monaſtery call'd *Heortheu*, (in the *Saxon*, *Heortea*), the which Monaſtery had been founded, not long before, by the Religious Servant of CHRIST, *Heru*, who is ſaid to have been the firſt Woman that in the Province of the *Northumbrians* took upon her the Habit and Life of a Nun, being Conſecrated by Biſhop *Aidan*. But ſhe, ſoon after ſhe had founded that Monaſtery, went away to the City of [b] *Kalcaceaſter*, and there ſettled her Dwelling. The Servant of CHRIST, *Hilda*,

[b] *The* Calcaria *of* Antoninus; *thought to be* Tadcaſter *in* Yorkſhire.

Hilda, being ſet over that Monaſtery, began immediately to reduce all Things to a regular Courſe of Life, according as ſhe was inſtructed by Learned Men; for Biſhop *Aidan*, and other Religious Men that knew her, entirely lov'd, frequently viſited, and diligently inſtructed her; becauſe of her innate Wiſdom, and Inclination to the Service of God. When ſhe had for ſome Years govern'd this Monaſtery, wholly intent upon eſtabliſhing a regular Life, it happen'd, that ſhe alſo undertook to build or to order a Monaſtery in the Place call'd *Streaneſhalh*; the which Work enjoin'd her, ſhe induſtriouſly perform'd; for ſhe put this Monaſtery under the ſame regular Diſcipline as ſhe had done the former; and taught there the ſtrict Obſervance of Juſtice, Piety, Chaſtity, and other Virtues, and particularly of Peace and Charity; ſo that after the Example of the Primitive Church, no Perſon was there Rich, and none Poor, all being in common to all, and none having any Property. Her Prudence was ſo great, that not only indifferent Perſons, but even Kings and Princes, as Occaſion offered, ask'd and receiv'd her Advice. She oblig'd thoſe under her Direction to attend ſo much to reading of the Holy Scriptures, and to exerciſe themſelves ſo much in Works of Juſtice, that many might be there found fit for the Eccleſiaſtical Degree, that is, to ſerve at the Altar. In ſhort, we afterwards ſaw five Biſhops taken out of that Monaſtery, and all of them Men of ſingular Merit and Sanctity, whoſe Names were, *Boſa*, *Aetla*, *Oſtfor*, *John*, and *Wilfrid*. We have above taken notice, that the firſt of them was conſecrated Biſhop at

York. Of the ſecond it is to be obſerv'd, that he was appointed Biſhop of *Dorcheſter*. Of the two laſt we ſhall ſpeak hereafter, as they were conſecrated; the firſt, Biſhop of *Hagulſtad*, the ſecond, of the Church of *York*. Of the middlemoſt we will here take notice, that having apply'd himſelf to the Reading and Obſervation of the Scriptures in both the Monaſteries of *Hilda*, at length being deſirous to attain a greater Perfection, he went into *Kent* to Archbiſhop *Theodore* of bleſſed Memory; where having ſpent ſome more Time in ſacred Studies, he alſo reſolv'd to go to *Rome*, which in thoſe Days was reckon'd of great Moment. Returning thence into *Britain*, he took his Way into the Province of *Wiccii*, (*Worceſterſhire*,) where King *Oſric* then rul'd, and continu'd there a long Time preaching the Word of Faith, and making himſelf an Example of good Life to all that ſaw and heard him. At that Time *Boſelus*, the Biſhop of that Province, labour'd under ſuch Weakneſs of Body, that he could not himſelf perform the Epiſcopal Functions; for which Reaſon this *Oftfor* was, by univerſal Conſent, choſen Biſhop in his ſtead, and by order of King *Ethelred*, conſecrated by Biſhop *Wilfrid* of bleſſed Memory, who was then Biſhop of the *Midland-Angles*, becauſe the Archbiſhop *Theodore* was dead, and no other Biſhop ordain'd in his Place. Before the aforeſaid Man of God *Boſelus*, *Tatfrith*, a moſt learned and induſtrious Man, and of an excellent Wit, had been choſen Biſhop there from the ſame Abbeſs's Monaſtery; but had been ſnatch'd away by an untimely Death, before he could be ordain'd. Thus the aforeſaid

ſaid Servant of CHRIST, and Abbeſs, *Hilda*, whom all that knew her, call'd Mother, for her ſingular Piety and Grace, was not only an Example of good Life to thoſe that liv'd in her Monaſtery, but afforded Occaſion of Amendment and Salvation to many that liv'd at a Diſtance, to whom the Fame was brought of her Induſtry and Virtue. For it was neceſſary that the Dream her Mother *Breguſuit* had during her Infancy, ſhould be fulfill'd. She, at the Time that her Husband *Hereric* liv'd in Baniſhment, under *Cerdic* King of the *Britons*, where he was alſo poiſon'd, in a Dream, ſeem'd to ſeek for him, then miſſing, moſt carefully, and to find no ſign of him any where; but after having us'd all her Induſtry to ſeek him, ſhe found a moſt precious Jewel under her Garment, which ſhe looking on very attentively, it caſt ſuch a Light as ſpread it ſelf throughout all *Britain*; the which Dream was truly fulfill'd in her Daughter that we ſpeak of; whoſe Life was a Light of Example, not only to herſelf, but to all that deſir'd to live well. When ſhe had govern'd this Monaſtery many Years, it pleas'd the merciful Provider for our Salvation, to give her holy Soul the Trial of a long Sickneſs, to the end that, according to the Apoſtle's Example, her *Virtue might be perfected in Infirmity*. Falling into a Fever, ſhe was waſted with a violent Heat, and never ceas'd to be afflicted with the ſame for ſix Years continually; during all which Time ſhe never fail'd either to return Thanks to her Maker, or publickly and privately to inſtruct the Flock committed to her Charge; for by her own Example ſhe admoniſh'd all Per-

Perſons, to ſerve God dutifully in perfect Health; and always to return Thanks to him in Adverſity, or bodily Infirmity. In the 7th Year of her Sickneſs, the Diſtemper turning inwards, ſhe came to her laſt Day, and about Cock crowing, having receiv'd the *Viaticum* of the holy Communion, and call'd together the Servants of CHRIST, that were within the ſame Monaſtery, admoniſhing them to preſerve Evangelical Peace among themſelves, and with all others; and as ſhe was making her Speech, ſhe joyfully ſaw Death, or that I may ſpeak in the Words of our Lord, *paſs'd from Death to Life.* That ſame Night it pleas'd the Almighty Lord, by a manifeſt Viſion, to make known her Death in another Monaſtery, at a Diſtance from hers, which ſhe had built that ſame Year, and is call'd [c] *Hakenes.* There was in that Monaſtery a certain Nun, call'd *Begu*, who having dedicated her Virginity to God, had ſerv'd him upwards of thirty Years in Monaſtical Converſation. She being then in the Dormitory of the Siſters, on a ſudden, heard the known Sound of a Bell in the Air, which us'd to awake and call them to Prayers, when any one of them was taken out of this World, and opening her Eyes, as ſhe thought, ſhe ſaw all fill'd with a Light coming in from the Top of the Houſe laid open; looking earneſtly upon that Light, ſhe ſaw the Soul of the aforeſaid Servant of God in that ſame Light attended and conducted to Heaven by Angels. Then awaking, and ſeeing the other Siſters lying about

[c] *A Place in* Whitby Strand, 13 *Miles from* Whitby.

bout her, ſhe perceiv'd that what ſhe had ſeen was ſhewn her either in a Dream or a Viſion; and riſing immediately in a great Fright, ſhe ran to the Virgin, who then preſided in the Monaſtery inſtead of the Abbeſs, whoſe Name was *Frigyth*, and ſhedding many Tears and Sighing, told her that the Abbeſs *Hilda*, Mother of them all was departed this World, and had in her Sight aſcended to eternal Bliſs, and the Company of the Heavenly Citizens, with a great Light, and conducted by Angels. She having heard it, awak'd all the Siſters, and calling them to the Church, admoniſh'd them to pray and ſing Pſalms for her Soul; which they having done, during the remaining Part of the Night, the Brothers came by break of Day, with Advice of her Death, from the Place where ſhe deceas'd. They anſwer'd, they had known the ſame before, and then relating how and when they had heard it, by which it appear'd, that her Death had been ſhewn to them in a Viſion the ſame Hour, that the others ſaid ſhe had departed this World. Thus it was by Heaven happily ordain'd, that when ſome ſaw her Departure out of this World, the others ſhould be acquainted with her Admittance into the Eternal Life of Souls. Thoſe Monaſteries are about 13 Miles diſtant from each other. It is alſo reported, that her Death was, in a Viſion, made known to one of the Virgins devoted to God, who lov'd her moſt paſſionately, in the ſame Monaſtery, where the ſaid Servant of God dy'd. This Nun ſaw the Soul aſcend to Heaven with Angels; and this ſhe declar'd, the very ſame Hour that it happen'd, to thoſe Servants of CHRIST, that

were

were with her; and awak'd them to pray for her Soul, even before the reſt of the Congregation had heard of her Death. The Truth whereof was known to the whole Monaſtery in the Morning. The aforeſaid Nun was at that Time with ſome other Servant of CHRIST, in the remoteſt Part of the Monaſtery, where the Women newly come to Converſion were wont to be upon Tryal, till ſuch Time as being regularly inſtructed, they were taken into the Society of the Congregation.

CHAP. XXIV.

That there was in the ſaid Abbeſs's Monaſtery a Brother, on whom the Gift of writing Verſes was beſtow'd by Heaven.

THERE was in this Abbeſs's Monaſtery a certain Brother, particularly remakable for the Grace of God, who was wont to make pious and religious Verſes, ſo that whatſoever was interpreted to him out of holy Writ, he ſoon after put the ſame into poetical Expreſſions of much Sweetneſs and Compunction, in his own, that is, the *Engliſh* Language. By his Verſes the Minds of many were often excited to deſpiſe the World, and to aſpire to the heavenly Life. Others after him attempted in the *Engliſh* Nation to compoſe religious Poems, but none could ever compare with him; for he did not learn the Art of Poetiſing of Men, but through the Divine Aſſiſtance;

Aſſiſtance; for which Reaſon he never could compoſe any trivial or vain Poem; but only thoſe that relate to Religion ſuited his Religious Tongue; for having liv'd in a ſecular Habit, till well advanc'd in Years, he had never learnt any Thing of verſifying; for which reaſon being ſometimes at Entertainments, when it was agreed for the more Mirth, that all preſent ſhould ſing in their Turns, when he ſaw the Inſtrument come towards him, he roſe up from Table, and return'd home. Having done ſo at a certain Time, and going out of the Houſe where the Entertainment was, to the Stable, the Care of Horſes falling to him that Night, and compoſing himſelf there to reſt at the proper Time, a Perſon appear'd to him in his Sleep, and ſaluting him by his Name, ſaid, Cedmon, *Sing ſome Song to me.* He anſwer'd, *I cannot ſing; for that was the Reaſon why I left the Entertainment, and retird to this Place, becauſe I could not ſing.* The other who talk'd to him, reply'd, *However you ſhall ſing. What ſhall I ſing,* rejoin'd he, *Sing the beginning of Creatures*, ſaid the other. Hereupon, he preſently began to ſing Verſes to the Praiſe of God, which he had never heard, the Purport whereof was thus, *We are now to praiſe the Maker of the Heavenly Kingdom, the Power of the Creator and his Counſel, the Deeds of the Father of Glory. How he, being the eternal God, became the Author of all Miracles, who firſt as Almighty Preſerver of Human Race, created Heaven for the Sons of Men as the Roof of the Houſe, and next the Earth.* This is the Senſe, but not the Words in order as he ſung them in his Sleep; for Verſes, tho' never ſo

well

well compos'd, cannot be literally tranſlated out of one Language into another, without loſing much of their Beauty and Loftineſs. Awaking from his Sleep, he remember'd all that he had ſung in his Dream, and ſoon added much more to the ſame Effect in Divine Verſes. Coming in the Morning to the Steward that he was under, he acquainted him with the Gift he had receiv'd; and being conducted to the Abbeſs, he was order'd in the Preſence of many Learned Men, to tell his Dream, and repeat the Verſes, that they might give all their Judgment, what it was, and whence it proceeded that he ſaid. They all concluded, that an heavenly Grace had been conferr'd on him by our Lord. They expounded to him a Paſſage in Holy Writ, either Hiſtorical, or Doctrinal, ordering him, if he could, to put the ſame into Verſe. Having undertaken it, he went away, and returning the next Morning, gave it to them compos'd in moſt excellent Verſe; whereupon the Abbeſs, embracing the Grace of God in the Man, inſtructed him to quit the ſecular Habit, and take upon him the Monaſtical Life; which being accordingly done, ſhe aſſociated him to the reſt of the Brethren in her Monaſtery, and order'd that he ſhould be taught the whole Series of the ſacred Hiſtory. He keeping in mind all that he could learn by the Ear, and as it were chewing the Cud, converted the ſame into moſt harmonious Verſe; and ſweetly repeating the ſame, made his Maſters in their Turn his Hearers. He ſang the Creation of the World, the Origin of Man, and all the Hiſtory of *Geneſis*; and made many Verſes of the Departure of the Children of *Iſrael*

out

out of *Egypt*, and their entring the Land of Promiſe; with many other Hiſtories of Holy Writ; the Incarnation, Paſſion, Reſurrection of our Lord, and his Aſcenſion into Heaven; the coming of the Holy Ghoſt, and the preaching of the Apoſtles; alſo the Terror of future Judgment, the Horror of the Pains of Hell, and the Delights of Heaven; beſides many more, about the Divine Benefits and Judgments, by which he endeavour'd to turn away all Men from the Love of Vice, and to excite in them the Love of, and Application to good Actions; for he was a very religious Man, and humbly ſubmitting to regular Diſcipline; but full of Zeal againſt thoſe who would behave themſelves otherwiſe; for which Reaſon he put an happy Period to his Life. For when the Time of his Departure drew near, he labour'd for the ſpace of fourteen Days under a Preparatory Corporal Infirmity, yet ſo moderate that he could talk and go all that Time. He was in the next Houſe to which thoſe that were ſick, and like ſhortly to die, were carry'd. He deſir'd the Perſon that attended him, in the Evening, as the Night came on, in which he was to depart this World, to make ready a Place there for him to take his Reſt. He admiring why he ſhould deſire it, becauſe there was as yet no ſign of his dying ſoon, did what he had order'd. Being there and converſing pleaſantly in a joyful manner with the reſt that were in the Houſe before, when it was paſt Midnight, he ask'd them, *Whether they had the Euchariſt there?* They anſwer'd, *What need of the Euchariſt? for you are not likely to die, ſince you talk ſo merrily with us, as in perfect*

Health.

Health. However, ſaid he, *bring me the Euchariſt.* Having receiv'd the ſame into his Hand, he ask'd, *Whether they were all in Charity with him, and without any Diſtaſte or Rancour?* They anſwer'd, *That they were all in perfect Charity, and void of any Anger*; and in their turn ask'd him, *Whether he was in the ſame Mind towards them.* He anſwer'd, *I am in Charity, my Children, with all the Servants of God.* Then ſtrengthning himſelf with the Heavenly Viaticum, he prepar'd for the Entrance into another Life; and ask'd, *How near the Time was, when the Brothers were to be awak'd to ſing the Night Praiſes to our Lord?* They anſwer'd, *It is not far off.* Then he ſaid, *Well, let us wait that Hour*; and ſigning himſelf with the Sign of the Croſs, he laid his Head on the Pillow, and falling into a Slumber ended his Life ſo in Silence. Thus it came to paſs, that as he had ſerv'd God with a ſimple and pure Mind, and undiſturb'd Devotion, ſo he now departed to his Preſence, leaving the World by a quiet Death; and that Tongue, which had compos'd ſo many ſaving Words in Praiſe of the Creator, utter'd its laſt Words in ſigning himſelf with the Croſs, and recommending himſelf into his Hands; and by what has been here ſaid, he ſeems to have had Foreknowledge of his Death.

CHA

CHAP. XXV.

Of the Viſion that appear'd to a certain Man of God before the Monaſtery of the City Coludi *was burnt down.*

AT this Time the Monaſtery of Virgins, call'd the City of [a] *Coludi*, abovemention'd, was burnt down, through Careleſneſs; and yet all that knew the ſame might obſerve that it hapned through the Malice of thoſe that dwelt in it, and chiefly of thoſe who ſeem'd to be the greateſt. But there wanted not a Warning of the approaching Puniſhment from the Divine Goodneſs, by which they might have ſtood corrected, and by Faſting, Prayers and Tears, like the *Ninivites*, have averted the Anger of the juſt Judge. There was in that Monaſtery a Man of the *Scotiſh* Race, call'd *Adamanus*, leading a Life entirely devoted to God in Continence and Prayer, inſomuch that he never took any Food or Drink, except only on *Sundays* and *Thurſdays*; but often

A a

[a] *The* Saxon Paraphraſe *of King* Ælfred *has it* mynſtenþ mon memeþ Coluðer burgh, i. e. *the Monaſtery that Men call'd* Coludeburgh, *and in the* Saxon Chronicle *it is ſo call'd: The Fire is ſaid to be ſent as a Judgment from Heaven; the Place is now call'd* Coldingham, *and is in the Marches between* Scotland *and* England.

ten ſpent whole Nights in Prayer. This Auſterity of Life, he had firſt taken up out of Neceſſity to correct his Pravity; but in Proceſs of Time that Neceſſity became a Cuſtom. For in his Youth he had been guilty of ſome wicked Action, for the which, when he came to himſelf, he conceiv'd extraordinary Horror, and dreaded he ſhould be puniſh'd for the ſame by the upright Judge. Repairing therefore to a Prieſt, who he hop'd might ſhow him the Way of Salvation, he confeſs'd his Guilt, and deſir'd to be adviſ'd, how he might avoid the future Wrath of God. The Prieſt having heard his Offence, ſaid, *A great Sore requires much Application in the Cure; and therefore give yourſelf up as far as you are able to Faſting, reading of Pſalms, and Prayer, to the end, that thus preventing the Wrath of our Lord, in Confeſſion, you may find him merciful.* He being highly affected with the Grief of a guilty Conſcience, and deſiring, as ſoon as poſſible to be loos'd from the inward Fetters of Sin, which lay heavy upon him, anſwer'd, *I am young in Years, and ſtrong of Body, and ſhall therefore eaſily bear with whatſoever you ſhall enjoin me to do, ſo I may be ſav'd in the Day of our Lord; tho' you ſhould command me to ſpend the whole Night in Prayer ſtanding, and to paſs the whole Week in Abſtinence.* The Prieſt reply'd, *It is too much for you to hold out the whole Week without Bodily Suſtenance; but it is ſufficient to faſt two or three Days: Do this till I come again to you in a ſhort Time, when I will more fully ſhow you what you are to do, and how long to continue your Penance.* Having ſo ſaid, and preſcrib'd him the Meaſure of his Penance, the Prieſt went away; and upon

ſome

ſome ſudden Occaſion paſs'd over into *Ireland*, whence he was deſcended, and return'd no more to him, as he had appointed. He remembring the Injunction and his own Promiſe, totally addicted himſelf to Tears, Penance, Holy Watching and Continence; ſo that he only fed on *Thurſdays* and *Sundays*, as has been ſaid; and eat nothing all the other Days of the Week. When he heard that his Prieſt was gone to *Ireland*, and dy'd there, he ever after obſerv'd that ſame Abſtinence, according to his Direction; and as he had began that Courſe through the Fear of God, being penitent for his Guilt, ſo he ſtill continu'd the ſame untir'd for the Divine Love, being pleas'd with the Rewards. Having practis'd this carefully for a long Time, it hapned that going on a Day far from that Monaſtery, accompany'd by one of the Brothers, and returning from his Journey, when they drew near to the Monaſtery, and beheld its lofty Buildings, the Man of God burſt out into Tears, and his Countenance diſcover'd the Trouble of his Heart. His Companion perceiving it, ask'd what was the Occaſion, to which he anſwer'd, *The Time is at hand, when a devouring Fire ſhall conſume all theſe Structures you behold, as well publick as private.* The other hearing theſe Words, as ſoon as they came into the Monaſtery, told them to *Ebba*, the Mother of the Congregation. She, with good Cauſe, being much concern'd at that Prediction, call'd the Man to her, and narrowly enquir'd of him, how he came to know that. He anſwer'd, *Being buzy one Night lately watching, and ſinging Pſalms, I on a ſudden ſaw a Perſon unknown, ſtanding by*

me, and being ſtartled at his Preſence, he bid me not to fear, and ſpeaking to me in a familiar manner. You do well, ſaid he, *in that you ſpend this Night Time of Reſt, not in giving yrurſelf up to Sleep, but in Watching and Prayer.* I anſwer'd, *I know I have great need of wholſome Watching, and earneſt Praying to our Lord to pardon my Tranſgreſſions.* He reply'd, *You are in the right, for you and many more do need to redeem their Sins by good Works, and when they ceaſe from labouring about Temporal Affairs, then to labour the more eagerly for the Deſire of Heavenly Goods; but this very few do; for I having now viſited all this Monaſtery regularly, look'd into every ones Chambers and Beds, and found none of them all beſides yourſelf buſy about the Care of his Soul; but all of them, both Men and Women, either indulge themſelves in ſloathful Sleep, or watch to commit Sin; for even the little Houſes that were built for praying or reading, are now converted into Places of Feaſting, Drinking, Talking, and other Delights. The very Virgins dedicated to God, laying aſide the Reſpect due to their Profeſſion, whenſoever they are at leiſure, apply themſelves to weaving of fine Garments, either to uſe them in adorning themſelves like Brides, to the Danger of their Condition, or to gain the Friendſhip of ſtrange Men. For which reaſon an heavy Judgment from Heaven is deſervedly ready to fall on this Place and its Inhabitants by devouring Fire.* The Abbeſs ſaid, *Why did you not ſooner acquaint me with what you knew?* He anſwer'd, *I was afraid to do it, out of reſpect to you, leſt you ſhould be too much afflicted; yet you may have this Comfort, that the Calamity will not happen in your Days.* This Viſion being divulg'd abroad, the Inhabitants of that Place

Place began a little for a few Days to be in Fear, and leaving off their Sins, to puniſh themſelves; but after the Abbeſs's Death, they return'd to their former Filth, nay, they became more Wicked; and when they thought themſelves in Peace and Security, they ſoon felt the Effects of the aforeſaid Judgment. That all this fell out thus, was told me by my moſt Reverend Fellow Prieſt *Edgiſl* (in the *Saxon*, *Eadgyls*) who then liv'd in that Monaſtery. Afterwards, many of the Inhabitants departing thence, on Account of the Deſtruction, he liv'd a long Time in our Monaſtery, and dy'd there. We thought fit to inſert this in our Hiſtory, to admoniſh the Reader of the Works of our Lord, *how terrible he is in his Councils on the Sons of Men*, leſt we at ſome Time indulging the Pleaſures of the Fleſh, and dreading the Judgment of God too little, fall under his ſudden Wrath, and either be ſeverely afflicted with Temporal Loſſes, or elſe being more ſeverely try'd, be ſnatch'd away to eternal Perdition.

Chap. XXVI.

Of the Death of the Kings Ecgfrid *and* Lothere.

IN the Year of our Lord's Incarnation 684, *Ecgfrid* King of the *Northumbrians*, ſending his General *Beorht* with an Army into *Ireland*, miſerably waſted that harmleſs Nation, *Ann.* 684.

which had always been moſt friendly to the *Engliſh*; inſomuch that their hoſtile Rage ſpar'd not even the Churches or Monaſteries. Thoſe Iſlanders, to the utmoſt of their Power, repell'd Force with Force, and imploring the Aſſiſtance of the Divine Mercy, long pray'd continually to be reveng'd; and tho' ſuch as curſe cannot poſſeſs the Kingdom of God, it is believ'd, that thoſe who were juſtly curſed on Account of their Impiety, did ſoon ſuffer the Penalty of their Guilt from the avenging Hand of God; for the very next Year, that ſame King, raſhly leading his Army to ravage the Province of the *Picts*, much againſt the Advice of his Friends, and particularly of *Cuthbert* of bleſſed Memory, who had been lately ordain'd Biſhop; the Enemy making ſhew as if they fled, that King was drawn into the Streights of inacceſſible Mountains, and ſlain, with the greateſt Part of the Forces he had led on, in the 40th Year of his Age, and the 15th of his Reign, on the 13th of the *Kalends* of *June*. His Friends, as has been ſaid, adviſ'd him not to engage in this War; but he having the Year before refus'd to give ear to the moſt Reverend Father, *Ecgbert*, adviſing him not to infeſt the *Scots*, who did him no harm, it was laid upon him as a Puniſhment for his Sin, that he ſhould not now regard thoſe, who would have prevented his Death. From that Time the Hopes and Strength of the *Engliſh* Crown began to waver, and go retrograde; for the *Picts* recover'd their own Lands which had been held by the *Engliſh* and the *Scots*, that were in *Britain*, and ſome of the *Britons* their Liberty, which they have

have ſtill enjoy'd for about 46 Years paſt. Among the many of the *Engliſh* Nation that then either fell by the Sword, or were made Slaves, or that eſcap'd by Flight out of the Country of the *Picts*, the moſt Reverend Man of God *Trumwin*, who had been made Biſhop over them, withdrew with his People that were in the Monaſtery of *Ebbercurnig*, ſeated in the Country of the *Engliſh*, but cloſe by the Arm of the Sea, which parts the Lands of the *Engliſh* and the *Scots*. Having recommended his Followers whereſoever he could to his Friends in the Monaſteries, he choſe his own Place of Reſidence in the oft mention'd Monaſtery of Men and Women Servants of God, at *Streaneſhalch*, and there he for ſeveral Years led a Life in all monaſtical Auſterity, not only to his own, but to the Benefit of many, with a few of his own People; and dying there, he was bury'd in the Church of St. *Peter* the Apoſtle with the Honour due to his Life and Rank. The Royal Virgin *Elfled*, with the Mother *Eanfled*, abovemention'd, then preſided over that Monaſtery; but the Biſhop coming thither, the devout Woman found in him extraordinary Aſſiſtance in Governing, and Comfort to herſelf. *Aldfrid* ſucceeded *Ecgfrid* in the Throne, being a Man moſt learned in Scripture, ſaid to be Brother to the other, and Son to King *Oſwin*. He nobly retriev'd the ruin'd State of the Kingdom, tho' within narrower Bounds. The ſame Year, being from the Incarnation of our Lord, 685, *Lothere*, King of *Kent*, dy'd on the 8th of the *Ides* of *February*, when he had Reign'd 12 Years, after his Brother *Ecgbert*, who had reign'd 9 Years. He was wounded in Battle

with the *South-Saxons*, whom *Edric*, the Son of *Ecgberht* had rais'd againſt him, and dy'd in the Dreſſing. After him, the ſame *Edric* reign'd a Year and an half. He dying, Kings of doubtful Title, or Foreigners, for ſometime waſted the Kingdom, till the lawful King, *Wichtred*, the Son of *Ecgberht*, being ſettled in the Throne, by Religion and Induſtry, deliver'd his Nation from foreign Invaſion.

CHAP. XXVII.

How the Man of God, Cuthbert, *was made Biſhop; and how he liv'd and taught whilſt ſtill in a Monaſtical Life.*

THE ſame Year that King *Ecgfrid* departed this Life, he, as has been ſaid, promoted to the Biſhoprick of the Church of *Lindiſfarne*, the holy and venerable *Cuthbert*, who had for many Years led a ſolitary Life, in great Continence of Body and Mind, in a very ſmall Iſland, call'd *Farne*, diſtant almoſt nine Miles from that ſame Church in the Ocean. He from his very Childhood had always been inflam'd with the deſire of a religious Life; but in his youthful Years, he took upon him the Habit and Name of a Monk. He firſt enter'd into the Monaſtery of *Mailros*, which is on the Bank of the River *Twede*, and was then govern'd by the Abbat *Eata*, a moſt meek and ſimple

ſimple Man; who was afterwards made Biſhop of the Church of *Hagulſtad* or *Lindisfarne*, as has been ſaid above; over which Monaſtery at that Time was plac'd *Boiſil*, a Prieſt of great Virtue, and a Prophetick Spirit. *Cuthbert* humbly ſubmitting himſelf to this Man's Direction, from him receiv'd both the Knowof the Holy Scriptures, and Example of good Works. After he departed to our Lord, *Cuthbert*, was plac'd over that Monaſtery, where he inſtructed many in regular Life, both by the Authority of a Maſter, and the Example of his own Behaviour. Nor did he afford Admonitions and an Example of a Regular Life to his Monaſtery alone, but endeavour'd to convert the People round about far and near from the Life of fooliſh Cuſtom, to the Love of heavenly Joys; for many profan'd the Faith they had receiv'd with wicked Actions, and ſome alſo in the Time of a Mortality, neglecting the Sacraments of Faith they had receiv'd, had recourſe to the falſe Remedies of Idolatry, as if they could have put a Stop to the Plague ſent from God, by Enchantments, Spells, or other Secrets of the Helliſh Art. In order to correct the Error of both ſorts, he often went out of the Monaſtery, ſometimes on Horſeback, but oftner a Foot, repair'd to the neighbouring Towns, and preach'd the Way of Truth to ſuch as were gone aſtray; which had been alſo done by *Boiſil* in his Time. It was then the Cuſtom of the *Engliſh* People, that when a Clerk or Prieſt came into the Town, they all, at his Command, flock'd together to hear the Word; willingly heard what was ſaid, and more willingly practis'd thoſe

Things

Things that they could hear or underſtand. But *Cuthbert* was ſo skilful an Orator; ſo fond was he of perſwading what he taught, and ſuch a Brightneſs appear'd in his Angelical Face, that no Man preſent durſt preſume to conceal from him the moſt hidden Secrets of his Heart, but all openly confeſs'd what they had done; becauſe they thought the ſame could not be conceal'd from him, and wip'd off the Guilt of what they had ſo confeſs'd with Worthy Fruits of Penance, as he commanded. He was wont chiefly to reſort to thoſe Places, and preach in ſuch Villages, as being ſeated in craggy uncouth Mountains at a great Diſtance, were frightful to others to behold, and whoſe Poverty and Barbarity render'd them inacceſſible to other Teachers; the which nevertheleſs he, having entirely devoted himſelf to that pious Labour, did ſo induſtriouſly apply himſelf to poliſh with his Doctrine, that when he departed out of his Monaſtery, he would often ſtay a Week, ſometimes two or three, and ſometimes a whole Month before he returned home; continuing among the Mountains to draw that clowniſh People by his Preaching and Example to heavenly Employments. This venerable Servant of our Lord having thus ſpent many Years in the Monaſtery of *Maitros*, and there become conſpicuous by many Miracles, his moſt Reverend Abbat *Eata*, remov'd him to the Iſle of *Lindisfarn*, that he might there alſo, by the Authority of a Superior and his own Example, inſtruct the Brethren in the Obſervation of regular Diſcipline; for the ſame moſt Reverend Father, then govern'd that

Place

Place alſo as Abbat; for from ancient Times, the Biſhop was wont to reſide there with his Clergy, and the Abbat with his Monks, who were likewiſe under the Care of the Biſhop; becauſe *Aidan*, who was the firſt Biſhop of the Place, being himſelf a Monk, brought Monks thither, and ſettled the Monaſtical Profeſſion there; as the bleſſed Father *Auguſtin* is known to have done before in *Kent*, the moſt Reverend Pope *Gregory* writing to him, as has been ſaid above, to this Effect. *But in regard that your Brotherhood, having been inſtructed in Monaſtical Rules, muſt not live apart from your Clergy in the Church of the* Engliſh, *which has been lately, through the Help of God, converted to the Faith; you muſt therefore eſtabliſh that Courſe of Life, which was among our Anceſtors in the Primitive Church, among whom, none call'd any thing that he poſſeſs'd his own; but all things were in common to them.*

CHAP. XXVIII.

How the ſame St. Cuthbert, *being an Anchorite, by his Prayers obtain'd a Spring in a dry Soil, and had a Crop of Seed ſown by himſelf out of Seaſon.*

CUTHBERT afterwards advancing in his devout Intentions, arriv'd at the ſecret Silence of Eremitical Contemplation. But foraſmuch as we have ſeveral Years ſince written

ten enough of his Life and Virtues, both in heroick Verſe and Proſe, it may ſuffice at preſent only to mention this, that when he was about to repair to the Iſland, he made this Proteſtation to the Brothers, ſaying; *If it ſhall pleaſe the Divine Goodneſs to grant me, that I may live in that Place by the Labour of my Hands, I will willingly reſide there; but if not, I will, by God's Permiſſion, very ſoon return to you.* The Place was quite deſtitute of Water, Corn, and Trees; and being infeſted by evil Spirits, very inconvenient for human Habitation; but it became in all reſpects habitable, at the Deſire of the Man of God; for upon his Arrival, the wicked Spirits withdrew. When he had there, after expelling the Enemies, with the Aſſiſtance of the Brethren, built himſelf a ſmall Dwelling, with a Trench about it, and the neceſſary Cells, and an Oratory; he order'd the Brothers to dig a Pit in the Floor of the Dwelling, the Ground being hard and ſtony, wherein no Hopes appear'd of any Spring. They having done accordingly, upon the Faith and Requeſt of the Servant of God, the next Day it appear'd full of Water, which to this Day affords Plenty of it's heavenly Gift to all that reſort thither. He alſo deſired that all Inſtruments for Husbandry might be brought him, and ſome Wheat; and having ſown the ſame at the proper Seaſon, nothing either Stalk, or ſo much as a Leaf ſprouted from it by the next Summer. Hereupon, the Brethren viſiting him according to cuſtom, he ordered Barley to be brought him, in caſe it were either the Nature of the Soil, or the *Divine* Will, that ſuch Grain ſhould rather grow

grow there. Having ſow'd that in the ſame Field as it was brought him, after the proper Time of ſowing, and conſequently without any likelihood of its coming to good, a plentiful Crop immediately coming up, afforded the Man of God the wiſh'd for Suſtenance by his own Labour. When he had there ſerv'd God in Solitude many Years, the Trench which encompaſs'd his Habitation being ſo high, that he could from thence ſee nothing but Heaven, to which he ſo ardently aſpir'd, it hapned, that a great Synod being aſſembled in the Preſence of King *Ecgfrid*, near the River *Alne*, at a Place call'd *Adtwiford*, which ſignifies *At the two Fords*, in which Archbiſhop *Theodore*, of bleſſed Memory, preſided; *Cuthbert* was, by the unanimous Conſent of all choſen Biſhop of the Church of *Lindisfarne*. There being no drawing of him from his Monaſtery by many Meſſengers and Letters ſent to him; at laſt the aforeſaid King himſelf, with the moſt holy Biſhop *Trumwin*, and other religious and great Men, paſs'd over into the Iſland. Many alſo of the Brothers of the ſame Iſle of *Lindisfarn* aſſembled together to the ſame Purpoſe; they knelt, all conjur'd him by our Lord, ſhed Tears and intreated, till they drew him, ſhedding ſweet Tears in like manner from his Retreat, and forc'd him to the Synod. Being arriv'd there, after much Oppoſition, he was overcome by the unanimous Reſolution of all preſent, and compell'd to ſubmit to take upon him the Epiſcopal Dignity. Being chiefly prevail'd upon by the mention, that *Boiſil*, the Servant of God, when he had prophetically foretold all Things that were to befal him, had alſo pre-

dicted

dicted that he ſhould be a Biſhop. However the Conſecration was not appointed immediately; but after the Winter, which was then at hand, it was perform'd at *Eaſter* in the City of *York*, and in the Preſence of the aforeſaid King *Ecgfrid*; ſeven Biſhops meeting to that Function, among whom *Theodore*, of bleſſed Memory, was Primate. He was firſt elected Biſhop of the Church of *Hagulſtad*, in the Place of *Tunberht*, who had been depos'd from the Epiſcopal Dignity. But, in regard, that he choſe rather to be plac'd over the Church of *Lindisfarn*, in which he had been converſant, it was thought fit that *Eata* returning to the See of the Church of *Hagulſtad*, to which he had been firſt ordain'd, *Cuthbert* ſhould take upon him the Government of the Church of *Lindisfarn*. He, following the Example of the Apoſtles, became an Ornament to the Epiſcopal Dignity by his virtuous Actions; for he both protected the People committed to his Charge by conſtant Prayer, and excited them by moſt wholſome Admonitions to Heavenly Practices; and, which is the greateſt Help in Teachers, he firſt ſhow'd in his Behaviour what he taught was to be perform'd by others; for he was much inflam'd with the Fire of Divine Charity; modeſt in the Virtue of Patience; moſt diligently intent on devout Prayers, and affable to all that came to him for Comfort. He thought it equivalent to Praying, to afford the infirm Brethren the Help of his Exhortations, well knowing that he who ſaid, *Thou ſhalt love the Lord thy God*, ſaid likewiſe, *Thou ſhalt love thy Neighbour as thyſelf.* He was alſo remarkable for penitential Abſti-

nence,

nence, and always intent upon Heavenly Things, through the Grace of Compunction. Laſtly, when he offer'd up to God the Sacrifice of the ſaving Victim, he recommended his Deſire to God, not with a loud Voice, but with Tears drawn from the bottom of his Heart. Having ſpent two Years in his Biſhoprick, he return'd to his Iſland and Monaſtery, being advertis'd by a Divine Oracle, that the Day of his Death, or rather of that which only is to be call'd Life, was drawing near; as he, at that Time, with his uſual Simplicity, ſignify'd to ſome Perſons, tho' in Terms that were ſomewhat obſcure, which were nevertheleſs afterwards plainly underſtood; but to others he alſo declar'd the ſame openly.

Chap. XXIX.

How St. Cuthbert, *foretold to the Anchorite,* Hereberht, *that his Death was at hand.*

THERE was a certain Prieſt, venerable for the Probity of his Life and Manners, call'd *Hereberht,* who had long been united with the Man of God, (*Cuthbert,*) in the Bonds of Spiritual Friendſhip. This Man leading a ſolitary Life in the Iſland of that great Lake, from which that River *Derwent* flows, was wont to viſit him every Year, and to receive from him Spiritual Advice. He hearing that

Biſhop

Biſhop *Cuthbert* was come to the City of *Carliſle*, repair'd thither to him, according to Cuſtom, being deſirous to be ſtill more and more inflam'd in Heavenly Deſires, through his wholſome Admonitions; whilſt they alternatively entertain'd one another with the Delights of the Celeſtial Life, the Biſhop, among other Things, ſaid, *Brother* Hereberht, *remember at this Time to ask me all the Queſtions you would have reſolv'd, and ſay all you deſign; for we ſhall ſee one another no more in this World. For I am ſure that the Time of my Diſſolution is at hand, and I ſhall ſpeedily lay down this Tabernacle.* He hearing theſe Words, fell down at his Feet, and ſhedding Tears, with a Sigh, ſaid, *I beſeech you by our Lord, not to forſake me; but that you remember your moſt faithful Companion, and intreat the ſupreme Goodneſs, that as we ſerv'd him together upon Earth, we may depart together to ſee his Bliſs in Heaven. For you know that I have always endeavour'd to live according to your Directions, and whatſoever Faults I have committed, either through Ignorance or Frailty, I have preſently ſubmitted to be corrected according to your Will.* The Biſhop apply'd himſelf to Prayer, and having preſently had Intimation in the Spirit, that he had obtain'd what he begg'd of our Lord, he ſaid, *Riſe, Brother, and do not weep, but rejoice, becauſe the Heavenly Goodneſs has granted what we deſir'd.* The Event prov'd the Truth of this Promiſe and Prophecy, for after their parting at that Time, they no more ſaw one another corporally; but their Souls quitting their Bodies, on the very ſame Day, that is, on the 13th Day of the *Kalends* of *April*, they were immediately again united

united in the beatifical Viſion, and tranſlated to the Heavenly Kingdom by the Miniſtry of Angels. But *Hereberht* was firſt prepar'd by a tedious Sickneſs, through the Diſpenſation of the Divine Goodneſs, as may be believ'd, to the end, that if he was any thing inferior in Merit to the Bleſſed *Cuthbert*, the ſame might be made up by the chaſtizing Pain of a long Sickneſs; that being thus made equal in Grace to his Interceſſor, as he departed out of the Body at the very ſame Time with him, ſo he might be receiv'd into the like and ſame Seat of Eternal Bliſs. The moſt Reverend Father dy'd in the Iſle of *Farne*, earneſtly intreating the Brothers, that he might alſo be bury'd in that ſame Place, where he had ſerv'd God a conſiderable Time. However, at length yielding to their Intreaties, he conſented, to be carry'd back to the Iſle of *Lindisfarn*, and there bury'd in the Church. That being done accordingly, the venerable Biſhop *Wilfrid*, held the Epiſcopal See of that Church one Year, till ſuch Time as one was choſen to be ordain'd in the room of *Cuthbert*. Afterwards *Eadbert* was conſecrated, a Man renowned for his Knowledge in the Divine Writings, as alſo for keeping the Divine Precepts, and chiefly for Almſgiving; ſo that, according to the Law, he every Year gave the tenth Part, not only of four footed Beaſts, but alſo of all Corn and Fruit, as alſo of Garments to the Poor.

Chap. XXX.

How St. Cuthbert's *Body was found altogether uncorrupted after it had been bury'd eleven Years; and how his Succeſſor in the Biſhoprick departed this World not long after.*

THE divine Diſpenſation deſigning to make known, in how much Glory the Man of God, *Cuthbert*, liv'd after Death, his ſublime Life having been before his Death ſignaliz'd by the Tokens of frequent Miracles, when he had been bury'd eleven Years, put it into the Minds of the Brethren to take up his Bones, expecting, as is uſual with dead Bodies, to find all the Fleſh conſum'd and reduc'd to Aſhes, and the reſt dry'd up, and intending to put the ſame into a new Coffin, and to be laid in the ſame Place, but above the Pavement, for the Honour due to him. Having acquainted Biſhop *Eadberht* with their Deſign, he conſented to it, and order'd that the ſame ſhould be done on the Anniverſary of his Depoſition. They did ſo, and opening the Grave, found all the Body whole, as if it had been alive, and the Joints being pliable, much more like one aſleep than a dead Perſon; beſides, that all the Veſtments the Body had on, were not only ſound, but wonderful for their Freſhneſs and Gloſs. The Brothers ſeeing this, with much

much Amazement haſted to tell the Biſhop what they had found; he being then alone in a Place remote from the Church, all encompaſs'd by the Sea. There he always us'd to ſpend the Time of *Lent*; there he was wont to continue forty Days before the Birth of our Lord, in great Devotion of Abſtinence, Prayer and Tears. There alſo his venerable Predeceſſor *Cuthbert* had ſome Time ſerv'd God in private, before he went to the Iſle of *Farne*. They brought him ſome Part of the Garments that had cover'd the Holy Body; the which Preſents he thankfully accepting, and attentively liſtning to the Miracles, for he with wonderful Affection kiſs'd thoſe Garments, as if they had been ſtill upon his Father's Body, he ſaid, *Let the Body be put into new Garments, in lieu of theſe you have brought, and ſo lay it into the Coffin you have provided; for I am moſt certain, that Place will not long remain empty, having been ſanctify'd with ſo many Miracles of Heavenly Grace; and how happy is he, to whom our Lord, the Author and Giver of all Bliſs, ſhall grant the Privilege of lying in the ſame.* The Biſhop having ſaid this and much more, with many Tears, and extraordinary Compunction, the Brothers did as he had commanded them, and when they had dreſs'd the Body in new Garments, and laid it in a new Coffin, they plac'd it on the Pavement of the Sanctuary. Soon after the beloved Biſhop of God, *Eadberht*, fell grievouſly ſick, and his Diſtemper daily increaſing, in a ſhort Time, that is, the Day before the *Nones* of *May*, he alſo departed to our Lord; and they laying his Body in the Grave of the Holy Father *Cuthbert*, plac'd the Coffin over it, with the

uncorrupted Remains of that Father. The Miracles ſometimes wrought in that Place teſtify the Merits of them both; ſome of which we have formerly preſerv'd the Memory of in the Book of his Life; and have thought fit to add one more in this Hiſtory, which we hapned lately to hear.

CHAP. XXXI.

Of one that was cur'd of a Palſey at the Tomb of St. Cuthbert.

THERE was in that ſame Monaſtery a Brother, whoſe Name was *Beaduthegen*, who had for a conſiderable Time ſerv'd the Gueſts, and is ſtill living, having the Teſtimony of all the Brothers and Strangers reſorting thither, of being a Man of much Piety and Religion, and ſerving the Office put upon him only for the ſake of the Heavenly Reward. This Man having on a Day waſh'd the Mantles or Garments he wore in the Hoſpital, in the Sea, as he was returning home, about half Way, was ſeiz'd with a ſudden Diſtemper in his Body, inſomuch, that falling down, and having lain ſome Time, he could ſcarce riſe again. Being got up, he felt one half of his Body, from the Head to the Foot taken with the Palſy, and with much Difficulty got home, by the help of a Staff. The Diſtemper increas'd by Degrees, and Night coming on was ſtill worſe

worſe, ſo that when the Day return'd, he could ſcarce riſe or go alone. Being in this weak Condition, a good Thought came into his Mind, which was to go to the Church, the beſt he could, to the Tomb of the moſt Reverend Father *Cuthbert*, and there on his Knees, to beg of the Divine Goodneſs, either to be deliver'd from that Diſeaſe, if it were for his good, or if the Divine Providence had ordain'd him longer to lye under the ſame for his Puniſhment, that he might bear the Pain with Patience and a compos'd Mind. He did as he had thought, and ſupporting his weak Limbs with a Staff, enter'd the Church, where proſtrating himſelf before the Body of the Man of God, he with a pious Intention, pray'd, that through his Interceſſion, our Lord might be propitious to him. Falling as it were aſleep at his Prayers, he felt, as he was afterwards wont to relate, as it were a large and broad Hand touch his Head, where the Pain lay, and by that Touch, all the Part of his Body which had been affected with the Diſtemper, deliver'd from the Weakneſs, and reſtor'd to Health down to his Feet. Then awaking, he roſe up in perfect Health, and returning Thanks to God for his Recovery, told the Brothers what had happen'd to him; and to the Joy of them all, return'd the more zealous, as if he had been chaſtiz'd, to the Service he was wont before carefully to perform. The very Garments which had been on *Cuthbert*'s Body, dedicated to God, either whilſt living, or after he was dead, were not exempt from the Virtue of performing Cures, as may

be ſeen in the Book of his Life and Miracles, by ſuch as ſhall read it.

CHAP. XXXII.

Of one cur'd of a Diſtemper in his Eye at the Relicks of St. Cuthbert.

NOR is that to be paſs'd over in Silence, which being perform'd by his Relicks three Years ago, was told me by the Brother himſelf, on whom it was wrought. This happen'd in the Monaſtery, which being built near the River *Dacore*, has taken its Name from the ſame, over which, at that Time, the Religious Man *Suidbert* preſided as Abbat. In that Monaſtery was a Youth whoſe Eye-lid had a great Swelling on it, the which growing daily, threatned the Loſs of the Eye. The Surgeons apply'd their Medicines to ripen it, but in vain. Some ſaid it was to be cut off; others oppos'd it for fear of worſe Conſequences. The Brother having long labour'd under that Uneaſineſs, and ſeeing no human Means likely to ſave his Eye, but that on the contrary, it grew daily worſe; it happen'd that he was cur'd on a ſudden, through the Divine Goodneſs, by the Relicks of the holy Father *Cuthbert*; for when the Brethren found his Body uncorrupted, after having been many Years bury'd, they took ſome Part of the Hair, which they might, at the Requeſt of Friends, give or ſhow, in Teſtimony of the Miracle.

One

One of the Prieſts of that Monaſtery, call'd *Thrydred*, who is now Abbat there, had a ſmall Part of theſe Relicks by him at that Time. He one Day in the Church, having open'd the Box of Relicks, to give ſome Part to a Friend that begg'd it, it happen'd that the Youth who had the diſtemper'd Eye, was then in the Church: The Prieſt having given his Friend as much as he thought fit, deliver-ed the reſt to the Youth to put it into its Place. He being mov'd by wholſome Inſtinct, having receiv'd the Hairs of the holy Head, clapp'd them to the Sore Eyelid, and en-deavour'd for ſome Time by the Application of them to ſoften and abate the Swelling. This done, he again laid the Relicks into the Box, as he had been order'd, believing that his Eye would ſoon be cur'd by the Hairs of the Man of God, which had touch'd it; nor did his Faith diſappoint him. It was then, as he is wont to relate it, about the ſecond Hour of the Day; but he being buſie about other Things that belong'd to that Day, about the 6th Hour of the ſame, touching his Eye on a ſudden, found it as ſound with the Lid, as if there never had been any Swelling or De-formity on it.

The End of the Fourth Book.

THE Eccleſiaſtical Hiſtory OF THE *Engliſh Nation.*

BOOK V.

CHAP. I.

How Oidilwald, *Succeſſor to* Cuthbert, *leading an Eremitical Life, quell'd a Tempeſt, the Brethren being in Danger at Sea.*

THE Venerable Man *Ethelwald*, who having receiv'd the Prieſtly Degree in the Monaſtery call'd *Inhrypum*, had, by Actions worthy of the ſame, ſanctify'd it, ſucceeded the Man of God, *Cuthbert*, in the Exerciſe of a ſolitary Life, which he had exerciſed before he was Biſhop, in the *Iſle*

Iſle of *Farne*. For the more certain Demonſtration of the Life he led, and his Merit, I will relate one Miracle of his, which was told me by one of the Brothers for and on whom the ſame was wrought; *viz. Guthfrid*, the venerable Servant and Prieſt of CHRIST, who, afterwards, as Abbat, preſided over the Brethren of the ſame Church of *Lindisfarn*, in which he had been educated. *I came*, ſays he, *to the Iſland of* Farne, *with two other Brothers, to ſpeak with the moſt Reverend Father* Ethelwald. *Having been refreſh'd with his Diſcourſe, and returning home, after taking his Bleſſing; on a ſudden, when we were in the midſt of the Sea, the fair Weather that was wafting us over was diſturb'd, and there enſu'd ſo great and diſmal a Tempeſt, that neither the Sails nor Oars were of any uſe to us, nor had we any thing to expect but Death. After long ſtruggling with the Wind and Waves to no effect, looking behind us to ſee whether it were practicable at leaſt, to recover the Iſland from whence we came, we found our ſelves on all Sides ſo infeſted with the Storm, that there remain'd no Hopes of eſcaping. But looking out as far as we could ſee, we obſerv'd the moſt beloved Father of God,* Oidilwald, *come out of his lurking Place, fixing his Eyes on us; for he hearing the Noiſe of the Storm and raging Sea, was come out to ſee what was become of us. When he beheld us in Diſtreſs and Deſpair, he bow'd his Knees to the Father of our Lord* JESUS CHRIST, *to pray for our Life and Safety; and his Prayer being ended, the ſwelling Sea was aſſwag'd, ſo that the dreadful Storm ceaſing on all ſides, a fair Wind attended us to the very Shore. Being landed, and having dragg'd on Ground the*

ſmall

ſmall Veſſel that brought us, the Storm, which had ceas'd a ſhort Time for our ſake, immediately return'd, and continually rag'd during that whole Day; to the end it might plainly appear, that the ſmall Intermiſſion there had been, had been given from Heaven, at the Requeſt of the Man of God, for us to eſcape. That Man of God remain'd in the Iſle of *Farne* twelve Years, and dy'd there; but was bury'd in the Church of St. *Peter* and *Paul*, in the Iſle of *Lindisfarne*, by the Bodies of the aforeſaid Biſhops. Theſe Things happen'd in the Days of King *Alfred*, who rul'd the Nation of the *Northumbrians* eighteen Years after his Brother *Ecgfrid*.

CHAP. II.

How the Biſhop John *cur'd a Dumb Man by Bleſſing him.*

IN the Beginning of the aforeſaid Reign, the Biſhop *Eata* dying, *John*, an holy Man, took upon him the Prelacy of the Church of *Hagulſtad*, of whom, thoſe that familiarly knew him, are wont to tell many Miracles; and more particularly, the moſt Reverend, and ſincere Man, *Berhthun*, once his Deacon, now Abbat of the Monaſtery call'd *Inderwood*, that is, in the Wood of the *Deiri*; ſome whereof we have thought fit to tranſmit to Poſterity. There is a certain private Manſion, encloſ'd with a thin Wood, and a Trench, not far from

from the Church of *Hagulſtad*, that is, about a Mile and an half diſtant, and parted from it by the River *Tine*, having a burying Place dedicated to St. *Michael* the Archangel, where the Man of God us'd frequently, as occaſion offer'd, and particularly in *Lent*, to reſide with a few Companions. Being come thither once at the beginning of *Lent*, to ſtay, he commanded his Followers to find out ſome poor Perſon labouring under any grievous Infirmity, or Want, whom he might keep with him during thoſe Days, by way of Alms; for ſo he was wont always to do. There was in a Village not far off, a certain Dumb Youth, known to the Biſhop, for he often us'd to come into his Preſence to receive Alms, and who had never been able to ſpeak one Word. Beſides, he had ſuch a ſcabby ſcall'd Head, that no Hair ever grew on the Top of it, but only ſome ſcattering Hairs about it. The Biſhop caus'd this Man to be brought, and a little Cottage to be made him within the Encloſure of the Manſion, where he might receive a daily Allowance from him. When one Week of *Lent* was over, the next *Sunday* he caus'd the poor Man to come in to him, whom he order'd to put his Tongue out of his Mouth and ſhew it him; then laying hold of his Chin, he made the Sign of the Croſs on his Tongue, directing him to draw it back into his Mouth and to ſpeak. Saying, Pronounce ſome Word; ſay, *Gea*, which in the Tongue of the *Angles*, is the Word of Affirming and Conſenting, that is, *Yes*. His Tongue being looſed, he preſently ſaid what he was order'd. The Biſhop then pronounc'd the Names of the Letters; ſay, *A*,

he

he did ſo; ſay, *b*, which he alſo did. Having nam'd all the Letters after the Biſhop, he farther put Syllables and Words to him, which being alſo repeated by him, he commanded him to utter whole Sentences, and he did it. Nor did he ceaſe all that Day and the next Night, as long as he could keep awake, as they who were preſent report, to talk ſomething, and to expreſs his private Thoughts and Will to others, which he could never do before; after the Manner of the Cripple, who, being heal'd by the Apoſtles *Peter* and *John*, ſtood up leaping, and walk'd, and went with them into the Temple, *walking, and skipping, and praiſing the Lord*, rejoicing to have the Uſe of his Feet, which he had ſo long wanted. The Biſhop rejoicing at his recovery of Speech, order'd the Phyſician to take in Hand the Cure of his ſcall'd Head. He did ſo, and the Biſhop's Bleſſing and Prayers forwarding the Succeſs, a good Head of Hair grew, as the Fleſh was heal'd. Thus the Youth had a good Aſpect, a ready Utterance, and a beautiful Head of Hair, who had been before deform'd, poor, and dumb. Thus rejoicing at his Recovery, the Biſhop offering to keep him in his Family, he rather choſe to return home.

CHAP. III.

How the ſame Biſhop John, *by his Prayers, heal'd a ſick Maiden.*

THE ſame *Berhthum* told another Miracle of the Biſhop's. When the moſt Reverend Man *Wilfrid*, after a long Baniſhment,

ment, was admitted to the Biſhoprick of the Church of *Hagulſtad*, and the aforeſaid *John*, upon the Death of *Boſa*, a Man of great Sanctity and Humility, was in his Place appointed Biſhop of *York*, he one Time came to the Monaſtery of Virgins, at the Place call'd [a] *Wetadun*, where the Abbeſs *Hereburga* at that Time preſided. When we were come thither, ſaid he, and had been receiv'd with great and univerſal Joy, the Abbeſs told us, *That one of the Virgins, who was her carnal Daughter, labour'd under a moſt grievous Diſtemper, having been lately bled in the Arm, and whilſt ſhe was yet under Hand, ſeiz'd with a ſudden violent Pain; the which increaſing, the blooded Arm became worſe, and ſo much ſwell'd, that it could not be graſp'd with both Hands, and ſhe keeping her Bed through the Exceſs of Pain, was expected to die very ſoon.* The Abbeſs intreated the Biſhop that he would vouchſafe to go in and give her his Bleſſing; for that ſhe believ'd ſhe would be the better for his Bleſſing or touching her. He asking, *When the Maiden had been blooded*, and being told, *That on the fourth Day of the Moon*, ſaid, *You did very indiſcreetly and unskilfully, to bleed her on the fourth Day of the Moon; for I remember, that Archbiſhop* Theodore, *of bleſſed Memory*, ſaid, *the bleeding at that Time was very dangerous, when the Light of the Moon, and the Tide of the Ocean is increaſing. And what can I do to the Girl*

[a] *Now call'd* Watton, *a Village in the Eaſt Part of the Province of* York, *it was afterwards given to the* Gilbertines, *by* Euſtace, *Son of* John, *in the Reign of King* Stephen.

Girl if ſhe is like to die? She ſtill earneſtly intreating for her Daughter, whom ſhe dearly lov'd, and deſign'd to make her Abbeſs in her ſtead, at laſt prevail'd with him to go in to her. He went in, taking me along with him to the Virgin, who lay, as I ſaid, in great Anguiſh, and her Arm ſwelling ſo faſt, that there was no bowing of the Elbow; he ſtood and ſaid a Prayer over her, and giving his Bleſſing, went out. Afterwards, as we were ſitting at Table, one coming, call'd to, and leading me out, ſaid, *Coenburg*, that was the Virgin's Name, *deſires you will immediately go back to her.* Having done ſo, at my coming in I perceiv'd her Countenance more chearful, and like one in perfect Health. Having ſeated my ſelf down by her, ſhe ſaid, *Will you have me call for ſomething to drink? I will*, ſaid I, *and am very glad if you can.* When the Cup was brought and we had both drank, ſhe ſaid, *As ſoon as the Biſhop having ſaid the Prayer, and given me his Bleſſing, went out, I immediately began to mend; and tho' I have not yet recover'd my former Strength, yet all the Pain is quite gone from my Arm, where it was moſt intenſe, and from all my Body, as if the Biſhop had carry'd it away with him; tho' the Swelling of the Arm ſtill ſeems to remain.* When we departed from thence, the Cure of the Pain in her Limbs was follow'd with the aſſwaging of the mighty Swelling; and the Virgin being deliver'd from Death and Torture, return'd Praiſe to our Lord and Saviour, with his other Servants that were there.

CHAP.

CHAP. IV.

How the ſame Biſhop heal'd an Earl's Wife that was ſick, with Holy Water.

THE ſame Abbat related another Miracle, not unlike the former, of the aforeſaid Biſhop. Not very far from our Monaſtery, that is, about two Miles off was the Country Houſe of one [a] *Puch*, an Earl, whoſe Wife had languiſh'd near forty Days under a very acute Diſeaſe, inſomuch that for three Weeks ſhe could not be carry'd out of the Room where ſhe lay. It happned at that Time, that the Man of God was invited thither by the Earl to conſecrate a Church; and when that was done, the Earl deſir'd him to dine at his Houſe. The Biſhop refus'd, ſaying, *He muſt return to the Monaſtery which was very near.* The Earl ſtill preſſing more earneſtly, vow'd, he would alſo give Alms to the Poor, provided he would vouchſafe to break his Faſt that Day in his Houſe. I join'd my Intreaties to his, promiſing

[a] *The Village of this* Thane, *or Earl is ſaid to be* South-Burton. *two Miles from* Beverley, *whoſe Daughter* Yolfride *was a Nun there*; *This* Puch *gave to that Monaſtery with his Daughter the Manor of* Walkingtone; Yolfride *dy'd the third of the* Ides *of* March, 742. *and was bury'd at* Beverly. *This Mannor of* Walkingtone *is now the Biſhop of* Durham's. Dr. Smith.

ſing in like manner to give Alms for the Relief of the Poor, ſo he would go to the Earl's Houſe to dine and give a Bleſſing. Having at length with much Difficulty prevail'd, we went in to dine. The Biſhop had ſent the Woman that lay ſick, ſome of the Holy Water, which he had bleſs'd for conſecrating of the Church, by one of the Brothers that went along with me, ordering him to give her ſome to drink, and waſh the Place where her greateſt Pain was, with ſome of the ſame. This being perform'd, the Woman immediately got up in Health, and perceiving that ſhe had not only been deliver'd from her tedious Diſtemper, but at the ſame Time recover'd the Strength before loſt, She preſented the Cup to the Biſhop and to us; and continu'd the Service of drinking to us as ſhe had begun till the Dinner was over; following the Example of *Peter's* Mother-in-Law, who having been ſick of a Fever, aroſe at the Touch of our Lord, and having at once receiv'd Health and Strength, miniſter'd to them.

CHAP.

CHAP. V.

How the ſame Biſhop recover'd one of the Earl's Servants from Death.

AT another Time alſo, being call'd to conſecrate Earl [a] *Addi*'s Church, when he had perform'd that Miniſtry, he was intreated by that Earl to go in to one of his Servants, who lay dangerouſly ill; ſo that having loſt the Uſe of all his Limbs, he ſeem'd to be juſt at Death's Door; and even the Coffin was provided to bury him. The Earl back'd his Intreaties with Tears, earneſtly praying that he would go in and pray for him, becauſe his Life was of great Conſequence to him; and he believ'd, that if the Biſhop would lay his Hand upon, and give him his Bleſſing, he would ſoon mend. The Biſhop went in, and ſaw him in a dying Condition, and the Coffin by to bury him, all that were preſent grieving. He ſaid a Prayer, bleſsd him, and going out, as is the uſual Expreſſion of Comforters, ſaid, *May you ſoon recover.* Afterwards, when they were ſitting at Table, the Lad ſent to his Lord, to deſire he would let him have a Cup of Wine, becauſe he was thirſty. The Earl rejoicing that he could drink, ſent

[a] *This Earl's Seat was at* Northburton, *which Village and the Church here mention'd, he gave to the Church of* Beverly *in the Time of* John *the Archbiſhop.*

him a Cup of Wine bleſs'd by the Biſhop; the which as ſoon he had drank, he immediately got up, and ſhaking off his late Infirmity, dreſs'd himſelf, and going in to the Biſhop, ſaluted him and the other Gueſts, ſaying, *He would alſo willingly eat and be merry with them.* They order'd him to ſit down with them at the Entertainment, rejoicing at his Recovery. He ſate, eat, drank, was merry, and behav'd himſelf like the reſt of the Company; and living many Years after, continu'd in the ſame State of Health. The aforeſaid Abbat ſays, this Miracle was not wrought in his Preſence, but that he had it from thoſe who were there.

CHAP. VI.

How the ſame Biſhop by his Prayers and Bleſſing deliver'd one of his Clerks from Death, who had bruiz'd himſelf by a Fall.

NOR do I think that this Miracle, which *Herebald*, the Servant of CHRIST, is wont to ſay, was wrought upon himſelf, is to be paſs'd over in Silence. He being then one of that Biſhop's Clergy, now preſides as Abbat in the Monaſtery, which is at the Mouth of of the River *Tine*. *Being preſent*, ſaid he, *and very well acquainted with his Courſe of Life, I found it to be moſt worthy of a Biſhop, as far as it is lawful for Men to judge; but I have known*

by

by the Experience of others, and more particularly by my own, how great his Merit was before the inward Judge; as having been by his Prayer and Bleſſing brought back from the Gates of Death into the Way of Life. For when in the Prime of my Youth I liv'd among his Clergy, applying myſelf to reading and ſinging, but not having yet altogether withdrawn my Heart from youthful Pleaſures; it hapned one Day, that as we were travelling with him, we came into a plain and open Way for galloping our Horſes. The young Men that were with him, and particularly thoſe of the Laity, began to intreat the Biſhop to give them leave to make Tryal of the Goodneſs of their Horſes. He at firſt refus'd it, ſaying, *it was an idle Requeſt; but at laſt, being prevail'd on by the unanimous Deſire of many;* Do ſo, ſaid he, *if you will, provided, that* Herebald *have no Part in that Contention. I, tho' more earneſtly praying, that I might have leave to ride with the reſt, for I rely'd on an excellent Horſe he had given me, could not obtain it. When they had ſeveral times gallop'd backwards and forwards, the Biſhop and I looking on, my wanton Humour prevailing, I could no longer refrain, but tho' he forbid me, took in among them, and began to ride full ſpeed; which as I was doing, I heard him behind me ſay, Alaſs! How much you grieve me in riding after that manner. Tho' I heard him I went on againſt his Command; but immediately the fiery Horſe taking a great Leap over an hollow Place, I fell, and loſt all my Senſes, and Motion, as if I had been dead; for there was in that Place a Stone, level with the Ground cover'd with only a ſmall Turf, and no other Stone to be found in all that Plain; and it hapned, as a Puniſhment for my Diſobedience,*

either by Chance, or the Divine Providence ſo ordering it, that my Head and Hand, which in falling, I had clapt to my Head, hit upon that Stone, ſo that my Thumb being broken, and my Skull crack'd, I lay, as has been ſaid, like one dead. It was about the ſeventh Hour of the Day, and having lain ſtill, and as it were dead from that Time till the Evening, I then reviv'd a little, was carry'd home by my Companions, and lay ſpeechleſs all the Night; but vomited Blood, becauſe ſomething was broke within me by the Fall. The Biſhop very much griev'd at my Misfortune, and expected Death, for he bore me extraordinary Affection. Nor would he ſtay that Night, as he was wont, among his Clergy; but ſpent it all in Watching and Prayer alone, imploring the Divine Goodneſs, as I imagine for my Health. Coming to me in the Morning early, and having ſaid a Prayer over me, he call'd me by my Name, and as it were waking me out of an heavy Sleep, ask'd, *Whether I knew who it was that ſpoke to me. I opening my Eyes,* ſaid, *I do; you are my beloved Biſhop. Can you live,* ſaid he? I anſwer'd, *I may through your Prayers, if it ſhall pleaſe our Lord. He laying his Hand on my Head, with the Words of Bleſſing, return'd to Prayer; and coming again to ſee me in a ſhort Time, found me ſitting and able to talk; and, being induc'd by Divine Inſtinct, as it ſoon appear'd, began to ask me, whether I knew for certain that I had been baptiz'd?* I anſwer'd, *I knew beyond all doubt, that I had been waſh'd in the ſaving Laver to the Remiſſion of Sins, and nam'd the Prieſt by whom I knew myſelf to have been baptiz'd.* He reply'd, *If you were baptiz'd by that Prieſt, your Baptiſm is not perfect; for I know him, and that having been or-*

ordain'd Prieſt, he could not by reaſon of the Dulneſs of his Underſtanding, learn the Miniſtry of catechizing and baptizing; for which reaſon, I commanded him altogether to deſiſt from his preſumptuous exerciſing of this Miniſtry, which he could not regularly perform. This ſaid, he took care to catechize me at that very Time, and it hapned, that he blowing upon my Face, I preſently found myſelf better. He call'd the Surgeon, and order'd him to cloſe and bind up my Skull where it was crack'd, and having then receiv'd his Bleſſing, I was ſo much better, that mounting on Horſeback the next Day, I travell'd with him to another Place; and being ſoon after perfectly recover'd, I receiv'd the waſhing of Life. He continu'd in his See thirty three Years, and then aſcending to the Heavenly Kingdom, was bury'd in St. Peter's *Porch, in his own Monaſtery, call'd* [b] Inderawood, *in*

C c 2

[b] i. e. *In the Wood of the* Deiri, *it is now call'd* Beverly *in* Yorkſhire. *This Church of St.* John *of* Beverly *was ſo eſteem'd in thoſe Times, that King* Æthelſtane *gave it vaſt Priviledges by this Grant,*

Als free make I thee
As Heart can think, or Eye may ſee.

He was bury'd, Bede *tells us, in the Porch of his Church, which afterwards took its Name from him.*

And in the Year 1664, *on the* 24*th of* September, *upon opening a Grave they found a Vault of Freeſtone fifteen Foot long, and two broad; At the Head and at the Feet a Foot and a half broad; within it a Sheet of Lead four foot long, and in that the Aſhes, and ſix Beads, (whereof three crumbled to Duſt upon touching them,) of the remaining three, two were ſuppos'd to be* Cornelian's; *with three great Braſs Pins, and four large Iron Nails. Upon the Sheet was a leaden Plate with this Inſcription,*

† Anno

in the Year from the Incarnation of our Lord, 721. *For being by his great Age become unable to govern his Biſhoprick, having ordain'd* Wilfrid, *his Prieſt, Biſhop of the Church of* York, *he retir'd to the aforeſaid Monaſtery, and there ended his Days in Holy Converſation.*

+ Anno ab Incarnatione Domini, MCLXXXVIII, combuſta fuit hæc Eccleſia in Menſe *Septembri*, in ſequenti Nocte poſt feſtum Sancti *Matthæi* Apoſtoli, & in Ann. MCXCVII, 6. Idus *Martii* facta fuit Inquiſitio reliquiarum beati *Johannis* in hoc loco & inventa ſunt hæc Oſſa in orientali parte Sepulchri & hic recondita, & pulvis cemento mixtus ibidem inventus eſt & reconditus.

i. e. *In the Year of our Lord* 1188, *this Church was burnt in the Month of* September, *the Night after the Feaſt of St.* Matthew, *the Apoſtle, and in the Year* 1197. *the* 6th *of the Ides of* March *there was a Search made for the Relicks of the bleſſed* John *in this Place, and theſe Bones were found in the Eaſt Part of the Sepulchre, and here reconc'd, and Duſt mix'd with Cement was replac'd where it was found.*

Upon it lay a Box of Lead ſeven Inches long, ſix broad, and five high, wherein were ſeveral Pieces of Bones mix'd with a little Duſt, and yielding a ſweet Smell, all theſe were reinterr'd in the middle Ally of the Church.

CHAP.

Chap. VII.

How Cedwal *King of the* Weſt-Saxons, *went to* Rome *to be baptiz'd; and how his Succeſſor devoutly repair'd to the ſame Church of the Holy Apoſtles.*

IN the third Year of the Reign of *Aldfrid*, *Ceadwal*, King of the *Weſt-Saxons*, having moſt honourably govern'd his Nation two Years, quitting the Crown for our Lord, and the everlaſting Kingdom, went to *Rome*; being deſirous to acquire this peculiar Honour of being baptiz'd in the Church of the Bleſſed Apoſtles, having learnt that in Baptiſm alone, the Entrance into Heaven is open'd to Mankind; and hoping at the ſame Time, that laying down the Fleſh, as ſoon as baptiz'd, he ſhould immediately paſs to the eternal Joys; both which Particulars, according as he conceiv'd in his Mind, by the Bleſſing of our Lord, came to paſs. For coming to *Rome*, at the Time that *Sergius* was Pope, he was baptiz'd on the Holy *Saturday* before *Eaſter* Day, in the Year from the Incarnation of our Lord, 689, and being ſtill in his white Garments, he fell ſick and departed this Life on the 12th of the *Kalends* of *May*, and was aſſociated with the Bleſſed in Heaven. At his Baptiſm, the aforeſaid Pope had given him the Name of *Peter*, to the end, that he might be alſo united in Name to the moſt Bleſſed Prince of the Apoſtles,

ſtles, to whoſe moſt holy Body a pious Affection had brought him from the utmoſt Bounds of the Earth. He was likewiſe bury'd in his Church, and by the Pope's Command an Epitaph written on his Tomb, wherein the Memory of his Devotion might be preſerv'd for ever, and the Readers or Hearers might be inflam'd with Religious Deſire by the Example of what he had done.

The Epitaph was thus:

Culmen, opes, ſobolem, pollentia regna, triumphos,
Exuvias, proceres, mœnia, caſtra, lares;
Quæque patrum virtus, & quæ congeſſerat ipſe,
Ceadwal *armipotens liquit amore Dei.*
Ut Petrum, *ſedemque* Petri, *Rex cerneret Hoſpes,*
Cujus fonte meras ſumeret almus aquas.
Splendificumque jubar radiante carperet hauſtu,
Ex quo vivificus fulgor ubique fluit.
Percipienſque alacer redivivæ præmia vitæ,
Barbaricam rabiem, nomen & inde ſulum,
Converſus, convertit ovans, Petrumque *vocari*
Sergius *Antiſtes juſſit, ut ipſe Pater.*
Fonte renaſcentis, quem CHRISTI *gratia purgans,*
Protinus ablatum, venit in arce poli.
Mira fides regis, clementia maxima CHRISTI,
Cujus conſilium nullus adire poteſt.
Soſpes enim veniens ſupremo ex orbe Britanni,
Per varias gentes, per freta, perque vias,
Urbem Romuleam vidit, templumque verendum
Aſpexit Petri, myſtica dona gerens.
Candidus inter oves CHRISTI *ſociabilis ibit*
Corpore non tumulum, mente ſuprema tenet.
Commutaſſe magis ſceptrorum inſignia credas,
Quem regnum CHRISTI *promeruiſſe vides.*

Hic

Hic depoſitus eſt Ceadwalla, qui & Petrus, Rex Saxonum, ſub die duodecimo Kalendarum Maiarum, indictione ſecunda, qui vixit annos plus minus triginta, imperante Domino Juſtiniano piiſſimo Auguſto, anno ejus conſulatus quarto, pontificante Apoſtolico viro Domino Sergio Papa, anno ſecundo.

High State & Place, Kindred, a wealthy Crown,
Triumphs, and Spoils in glorious Battles won,
Nobles, and Cities wall'd, to guard his State,
High Palaces, and his familiar Seat,
Whatever Honours his own Virtue won,
Or thoſe his great Forefathers handed down,
Cadwal armipotent, from Heaven inſpir'd,
With Love divine hath left, to be retir'd:
Peter to ſee, and *Peter*'s ſacred Chair,
A Royal Pilgrim viſited afar, (Stream,
There to imbibe pure Draughts from his clear
And ſhare the influence of his heavenly Beam,
There for the Glories of a future Claim,
Converted, chang'd his firſt and barbarous Name.
And following *Peter*'s Rule, he from his Lord,
Aſſum'd the Name by Father *Sergius* Word,
(made clean,
At the pure Font, which by CHRIST's Grace
Sends far away the former taints of Sin.
Great was his Faith, but greater God's Decree,
Kind, tho' conceal'd, which Mortal cannot ſee.
Safe came he, even from *Britain*'s Iſle, o'er Seas,
And Lands and Countries, and thro' dangerous
(Ways.
Rome to behold, her glorious Temple ſee,
And myſtick Preſents offer'd on his Knee.
(ſtrays,
Now clean among CHRIST's Flock he chearful
His Soul aloft enjoys the heavenly Ways.

Sure

Sure it was beſt to lay his Scepter down,
When now you ſee him gain a heavenly Throne.

" Here was depoſited *Ceadwal*, call'd alſo " *Peter*, King of the *Saxons*, on the twelfth " Day of the Kalends of *May*, the ſecond In- " diction, who liv'd about thirty Years, in the " Reign of the moſt pious Emperor *Juſtinian*, " in the fourth Year of his Conſulſhip; the " Apoſtolical Man our Lord Pope *Sergius* being " in his ſecond Year.

When *Ceadwal* went away to *Rome*, *Ine* ſucceeded him in the Throne, being of the Blood Royal, who having reign'd thirty ſeven Years over that Nation, quitting the Kingdom in like manner to younger Perſons, went away to *Rome*, to viſit the bleſſed Apoſtles, *Gregory* being then Pope; being deſirous to ſpend ſome time of his Pilgrimage upon Earth in the neighbourhood of the Holy Places, that he might be the more eaſily receiv'd by the Saints in Heaven. The ſame about theſe Times was zealouſly done by many of the *Engliſh* Nation, Noble and Ignoble, Laity and Clergy, Men and Women.

CHAP.

CHAP. VIII.

Of the Death of Archbiſhop Theodore.

THE next Year after *Ceadwal* dy'd at *Rome*, that is, 690 after the Incarnation of our Lord, Archbiſhop *Theodore* of bleſſed Memory, dy'd, being old and full of Days, that is, Eighty Eight Years of Age; the which number of Years he had been wont long before to foretel to his Friends that he ſhould live; the ſame having been reveal'd to him in a Dream. He held the Biſhoprick 22 Years, and was bury'd in St. *Peter*'s Church, where all the Bodies of the Biſhops of *Canterbury* are bury'd. Of whom, and of his Companions of the ſame Degree it may rightly and truly be ſaid, that *their Bodies are interr'd in Peace, and their Name ſhall live from Generation to Generation.* For to ſay all in a few Words only, the *Engliſh* Churches receiv'd more Advantage during the Time of his Pontificate, than ever they had done before. His Perſon, Life, Age and Death are plainly deſcrib'd to all that reſort thither, by his Epitaph on his Tomb, conſiſting of thirty four Heroick Verſes. The firſt whereof are theſe:

Hic ſacer in tumba pauſat cum corpore præſul,
Quem nunc Theodorum lingua Pelaſga vocat.
Princeps Pontificum, felix, ſummuſque ſacerdos,
Limpida diſcipulis dogmata diſſeruit.

The

The four laſt thus:

Namque diem nonum decimam September habebat,
Cum carnis clauſtra ſpiritus egreditur.
Alma nova ſcandens felix conſortia vitæ,
Civibus Angelicis junctus in arce poli.

In Engliſh thus:

Here reſts fam'd *Theodore*, a *Grecian* Name,
Who had o're *England* an Archbiſhop's Claim:
Happy, and bleſt, induſtriouſly he wrought,
And wholſome Precepts to his Scholars taught.
The laſt thus:
September's nineteenth Day beheld him fly,
To meet a Choir of Angels in the Sky.

CHAP. IX.

How, after the Death of Theodore, Berthwald *was made Archbiſhop, and among many others he Ordain'd, made* Tobias, *a moſt learned Man, Biſhop of the Church of* Rocheſter.

BERTHWALD ſucceeded *Theodore* in the Archbiſhoprick, being Abbat of the Monaſtery of [a] *Raculph*, ſeated on the North ſide of the Mouth of the River [b] *Genlade*. He was a Man learned

[b] Ruculver.
[a] Inlade.

learned in the Scriptures, and well inſtructed in Eccleſiaſtical and Monaſtical Diſcipline; yet not to be compar'd to his Predeceſſor. He was choſen Biſhop in the Year of our Lord's Incarnation 692, on the firſt Day of *July*, *Withred* and *Suebhard* reigning in *Kent*; but was Conſecrated the next Year, on *Sunday* the third of the Kalends of *July*, by *Godwin* Metropolitan Biſhop of *France*, and was Inthron'd on *Sunday* the Day before the Kalends of *September*. Among the many Biſhops he ordain'd was *Tobiae*, a Man learned in the *Latin*, *Greek*, and *Saxon* Tongues, and much Erudition, whom he conſecrated in the ſtead of *Gebmund*, Biſhop of that See, deceas'd.

CHAP. X.

How the Holy Man Ecgberht *would have gone into* Germany *to preach, but could not; how* Wictbercht *went, but meeting with no Succeſs, return'd into* Ireland, *from whence he came.*

AT that Time the venerable, and not to be nam'd without all Honour, Servant of CHRIST, and Prieſt *Ecgberht*, who, we ſaid before, liv'd a Stranger in *Ireland* for obtaining of a Reſidence in Heaven, propos'd to himſelf to do good to many, that is, taking upon him the Apoſtolical Work, to preach the Word of God to ſome of thoſe Nations that had

had not yet heard it; many of which Nations he knew there were in *Germany*, from whom the *Angles* or *Saxons*, who now inhabit *Britain*, are known to have deriv'd their Original; for which reaſon they are ſtill corruptly call'd *Germans* by the Neighbouring Nation of the *Britons*. Such are the *Friſons*, the *Rugins*, the *Danes*, the *Huns*, the ancient *Saxons*, and the *Boructuars*, (or *Bructers*). There are alſo in the ſame Parts many other Nations, ſtill following their Pagan Rites, to whom the aforeſaid Soldier of CHRIST deſign'd to repair, ſailing about *Britain*, to try whether he could deliver any of them from Satan, and bring them over to CHRIST; or if this could not be done, to go to *Rome*, to ſee and worſhip the Repoſitories of the Holy Apoſtles and Martyrs of CHRIST. But the Divine Oracles and Works obſtructed his performing either of thoſe Deſigns; for when he had made choice of moſt undaunted Companions, and fit to preach the Word of God, as being renowned for Learning and Behaviour; when all Things were provided for the Voyage, there came to him on a certain Day in the Morning one of the Brethren, formerly Diſciple and Miniſter in *Britain* to the beloved Prieſt of God, *Boiſil*, when the ſaid *Boiſil* was ſuperior of the Monaſtery of *Mailros*, under the Abbat *Eata*, as has been ſaid above, telling him the Viſion he had ſeen that Night. *When after the Morning Hymns*, ſaid he, *I had laid me down in my Bed, and was fallen into a Slumber, my former Maſter, and moſt loving Tutor*, Boiſil, *appear'd to me*, and ask'd, *Whether I knew him*; I ſaid, *I do*; *for you are* Boiſil. He anſwer'd, *I am come to*

bring

bring Ecgbert *a Meſſage from our Lord and Saviour, which nevertheleſs muſt be deliver'd to him by you. Tell him therefore, that he cannot perform the Journey he has undertaken, for it is the Will of God that he rather go to inſtruct* Columb's *Monaſteries.* *Columb* was the firſt Teacher of the Chriſtian Faith to the *Picts* beyond the Mountains Northward, and the firſt Founder of the Monaſtery, which continu'd long in the Iſland *Hii*, much honour'd by many Nations of the *Scots* and *Picts*; and which is now by ſome call'd *Columbkill*, the Name being compounded from *Columb* and *Cell.* *Ecgbert* having heard the Relation of the Viſion, order'd the Brother that had told it him, not to mention it to any other, leſt it ſhould happen to be an Illuſion. However, he weighing of it with himſelf, apprehended that it was real; yet would not deſiſt from preparing for his Voyage to inſtruct thoſe Nations. A few Days after, the aforeſaid Brother came again to him, ſaying, *That* Boiſil *had that Night alſo appear'd to him after* Matins, *and* ſaid, *Why did you tell* Ecgbert *that which I enjoin'd you ſo ſlightly and coldly? However, go now and tell him, That whether he will or no, he ſhall go to* Columb's *Monaſtery, becauſe their Plows do not go ſtrait; and he is to bring them into the right Way.* He hearing this, again commanded the Brother not to reveal the ſame to any Perſon. He, tho' now aſſur'd of the Viſion, nevertheleſs attempted to undertake his intended Voyage with the Brethren. When they had put aboard all that was requiſite for ſo long a Voyage, and had waited ſome Days for a fair Wind, there aroſe one Night on a ſudden ſo violent a Storm,

that

that the Ship was run aground, and Part of what had been put aboard ſpoil'd. However, all that belong'd to *Egbert* and his Companions was ſav'd. Then he, ſaying, like the Prophet (*Jonas*,) *This Tempeſt has happen'd upon my Account*, laid aſide that Undertaking and ſtaid at home. However *Wicberht*, one of his Companions, being famous for Contempt of the World, and Knowledge, for he had liv'd many Years a Stranger in *Ireland*, leading an Eremitical Life in great Perfection, went aboard, and arriving in *Friſeland*, preach'd the Word of Salvation, for the ſpace of two Years ſucceſſively to that Nation, and its King *Rathbed*; but reap'd no Fruit of all that great Labour among his barbarous Auditors. Returning then to the beloved Place of his Peregrination, he began to give himſelf up to our Lord in his wonted Repoſe, and ſince he could not be profitable to Strangers in the Faith, he took care to be the more available to his own People by the Example of his Virtue.

CHAP. XI.

How Wilbrod *preaching in* Friſeland, *converted many to* CHRIST; *and how his two Companions, the* Hewalds *ſuffer'd Martyrdom.*

WHEN the Man of God *Egbert* perceiv'd, that neither he himſelf was permitted to go preach to the *Gentils*, being withheld on account of ſome other Advantage

to

to the Church, which had been foretold him by the Divine Oracle; nor that *Wicberht* going into thoſe Parts, had met with any Succeſs; he ſtill attempted to ſend ſome holy and induſtrious Men to the Work of the Word, among whom *Wilbrod* was eminent for the prieſtly Degree and Merit. They arriving there, being twelve in number, and going aſide to *Pepin* Duke of the *Franks*, were graciouſly receiv'd by him; and in regard that he had lately ſubdu'd the hither *Friſeland*, expelling King *Rathbed*, he ſent them thither to preach, ſupporting them at the ſame time with his Authority, that none might moleſt them in their Preaching, and beſtowing many Favours on thoſe that would embrace the Faith. Thus it came to paſs, that with the Aſſiſtance of the Divine Grace, they in a ſhort Time converted many from Idolatry to the Faith of CHRIST. Two other Prieſts of the *Engliſh* Nation, who had long liv'd Strangers in *Ireland*, for the ſake of the eternal Country, following the Example of the former, went into the Province of the ancient *Saxons*, to try whether they could there gain any to CHRIST by preaching. They both bore the ſame Name, as they were equal in Devotion, *Hewald* being the Name of both, with this diſtinction, that on account of the difference of their Hair, the one was call'd *Black Hewald* and the other *White Hewald*. They were both piouſly Religious, but black *Hewald* was more learned in Scripture. Theſe entering that Province, took up their Lodging in a certain Steward's Houſe, and requeſted that he would conduct them to his Lord, for that they had a Meſſage, and ſomething to his

Advantage to communicate to him; for thoſe ancient *Saxons* have no King, but ſeveral Lords that rule their Nation; and when any War happens, they caſt Lots indifferently, and on whomſoever the Lot falls, him they follow and obey, during the War; but as ſoon as the War is ended, all thoſe Lords are again equal in Power. The Steward receiv'd and entertain'd them in his Houſe ſome Days, promiſing to ſend them to his Lord, as they deſir'd. But being known to the Barbarians to be of another Religion, becauſe they always apply'd themſelves to Prayer and ſinging of Pſalms and Hymns, and daily offer'd the Sacrifice of the ſaving Oblation, having along with them ſacred Veſſels, and a Table conſecrated inſtead of an Altar, they began to grow jealous of them, leſt if they ſhould come to the Lord, and converſe with him, they ſhould turn his Heart from their Gods, and convert him to the new Religion of the Chriſtian Faith; and thus by degrees all their Province ſhould be oblig'd to change its old Worſhip for a new. Hereupon they, on a ſudden, laid hold of and put them to death, the *White Hewald* immediately with the Sword, but the *Black* they put to tedious Torture and tore Limb from Limb, and then threw them into the *Rhine*. The Lord whom they had deſir'd to ſee, hearing of it, was highly incens'd, for that the Strangers deſiring to come to him had not been allow'd it; and therefore he ſent and put to death all thoſe Peaſants and burnt their Village. The aforeſaid Prieſts and Servants of CHRIST ſuffer'd on the fifth of the Nones of *October*. Nor did their Martyrdom want the Honour of Miracles; for their dead

Bodies

Bodies having been caſt into the River by the Pagans, as has been ſaid, it happen'd that they were carry'd againſt the Stream of the River, which ran down, for the ſpace of almoſt forty Miles, to the Place where their Companions were. Beſides a vaſt Ray of Light, reaching up to Heaven, ſhin'd every Night over the Place where they happen'd to arrive; the very Pagans that had ſlain them beholding it. Moreover, one of them appear'd in a Viſion by Night to one of his Companions, whoſe Name was *Tilmon*, a Man Illuſtrious and of Noble Birth, who, of a Soldier was become a Monk, acquainting him, that he might find their Bodies in that Place, where he ſhould ſee Rays from Heaven give Light to the Earth; which prov'd accordingly; and their Bodies being found, were interr'd with the Honour due to Martyrs; and the Day of their Paſſion or Invention is celebrated in thoſe Parts with proper Veneration. At length, *Pipin*, the moſt glorious General of the *Franks*, underſtanding theſe Things, caus'd the Bodies to be brought to him, and bury'd them with much Honour in the Church of the City of *Cologn*, on the *Rhine*. It is reported, that a Spring guſh'd out in the Place where they were kill'd, which to this Day affords a plentiful Stream.

Chap. XII.

How the venerable Men Suitbercht *in* Britain, *and* Wilbrod *at* Rome *were ordain'd Biſhops for* Friſeland.

AT their firſt coming into *Friſeland*, as ſoon as *Wilbrod* found he had leave given him by the Prince to preach, he made haſte to *Rome*, Pope *Sergius* then preſiding in the Apoſtolical See, that he might undertake the deſir'd Work of preaching the Goſpel to the *Gentils* with his Licenſe and Bleſſing; and hoping to receive of him ſome Relicks of the Bleſſed Apoſtles and Martyrs of Christ; to the end, that when deſtroying the Idols, he erected Churches in the Nation to which he preach'd, he might have the Relicks of Saints at hand, to put into them, and having depoſited them there, he might accordingly dedicate thoſe Places to the Honour of each of thoſe whoſe the Relicks were. He was alſo deſirous there to learn, or to receive from thence many other Things, which ſo great a Work requir'd. Having obtain'd all that he deſir'd, he return'd to preach. At which Time, the Brothers that were in *Friſeland* attending the Miniſtry of the Word, choſe out of their own Number a Man, modeſt of Behaviour, and meek of Heart, call'd *Suidbert* to be ordain'd Biſhop for them. He being ſent into *Britain*, was conſecrated by the

the moſt Reverend Biſhop *Wilfrid*, who hapning to be then drove out of his Country, liv'd a baniſh'd Man in the Nation of the *Mercians*; for *Kent* had no Biſhop at that Time, *Theodore* being dead, and *Berchtwald* his Succeſſor, who was gone beyond the Sea to be ordain'd, not return'd. The ſaid *Suidbert* being made Biſhop, returning from *Britain*, not long after went away to the Nation of the *Boructuarians*, (or *Bructerians*,) and by his Preaching brought many of them into the Way of Truth; but the Nation of the *Boructuarians* being not long after ſubdu'd by the ancient *Saxons*, thoſe who had receiv'd the Word, were diſpers'd abroad; and the Biſhop himſelf repair'd to *Pipin*, who, at the requeſt of his Wife *Bliththrythe*, gave him a Place of Reſidence in a certain Iſland of the *Rhine*, which in their Tongue is call'd *Inlitore*; where he having built a Monaſtery, which his Heirs ſtill poſſeſs, for a Time led a moſt continent Life, and there ended his Days. When they who went over had ſpent ſome Years teaching in *Friſeland*, *Pipin*, with the conſent of them all, ſent the venerable Man *Wilbrod* to *Rome*, where *Sergius* was ſtill Pope, deſiring that he might be conſecrated Archbiſhop over the Nation of the *Friſons*; which was accordingly done, in the Year of our Lord's Incarnation 696. He was conſecrated in the *Ann. 696.* Church of the Holy Martyr *Cecily*, on her Feaſt Day; the Pope giving him the Name of *Clement*; and preſently ſent back to the See of his Biſhoprick, that is, fourteen Days after his Arrival at *Rome*. *Pipin* gave him a Place for his Epiſcopal See, in his famous Caſtle, which in the ancient Language of thoſe People, is

call'd, *Wiltaburg*, that is, the Town of the *Wilts*; but in the *French* Tongue, *Utrecht*. The moſt Reverend Prelate having built a Church there, and preaching the Word of Faith far and near, drew many from their Errors, and erected ſeveral Churches and Monaſteries. For not long after, he conſtituted other Biſhops in thoſe Parts, of the Number of the Brethren that either came with, or after him to preach there; ſome of which are now departed in our Lord; but *Wilbrod* himſelf, ſurnam'd *Clement*, is ſtill living, venerable for old Age, as having been thirty ſix Years a Biſhop, and ſighing after the Rewards of the Heavenly Life, after many Conflicts in the celeſtial Warfare.

CHAP. XIII.

Of one in the Province of the Northumbrians, *who riſing from the Dead, related Things dreadful, and others to be wiſh'd for, which he had ſeen.*

AT this Time a memorable Miracle, and like to thoſe of former Days was wrought in *Britain*; for to awake the Living from the Death of the Soul; a certain Perſon, who had been ſome Time dead, aroſe again to the Life of the Body, and related many remarkable Things he had ſeen; ſome of which I have thought fit here briefly to take notice of. There was a Maſter of a Family in that Country

Country of the *Northumbrians*, which is call'd *Cuningham*, who led a religious Life with all that belong'd to him. He falling ſick, and his Diſtemper daily increaſing, being brought to Extremity, dy'd in the beginning of the Night; but coming to Life again in the Morning early, and ſitting up on a ſudden, all thoſe that ſate about the Body weeping, fled away in a great Fright, only his Wife, who lov'd him beſt, tho' in a great Conſternation and Trembling, ſtaid. He comforting her, ſaid, *Fear not, for I am now truly riſen from Death, and permitted again to live among Men. However, I am not to live hereafter as I was wont, but from hence forward after a very different manner.* Then riſing immediately he repair'd to the Oratory of the little Town, and continuing in Prayer till Day, immediately divided all his Subſtance into three Parts; one whereof he gave to his Wife, another to his Children, and the third belonging to himſelf he inſtantly diſtributed among the Poor. Not long after he repair'd to the Monaſtery of *Mailros*, which is almoſt enclos'd by the winding of the River *Twede*, and being ſhorn, went into a private Manſion, which the Abbat had provided, where he continu'd till the Day of his Death, in ſuch extraordiuary Contrition of Mind and Body, that, tho' his Tongue had been ſilent, his Life declar'd, that he had ſeen many Things either to be dreaded, or coveted, which others knew nothing of. Thus be related what he had ſeen. " He that " led me had a ſhining Countenance and a " bright Garment, and we went on ſilently, as " I thought, towards the North Eaſt. Walk- " ing on, we came to a Vale of a great Breadth

" and Depth, but of an infinite Length; on
" the left, the one ſide of it appear'd full of
" dreadful Flames, the other was no leſs hor-
" rid for violent Hail and cold Snow flying all
" about. Both Places were full of Mens Souls,
" which ſeem'd by turns to be toſs'd from one
" ſide to the other, as it were with a violent
" Storm; for when the Wretches could no
" longer endure the Exceſs of the immenſe
" Heat, they leap'd into the middle of the cut-
" ting Cold; and finding no reſt there, they
" leap'd back again into the middle of the un-
" quenchable Flames. Now whereas an innu-
" merable Multitude of deformed Spirits was
" thus alternatively tormented far and near, as
" far as could be ſeen, without any Intermiſ-
" ſion, I began to think, that perhaps might
" be Hell, of whoſe intolerable Flames I had
" oft heard talk. My Guide, who went be-
" fore me, anſwer'd to my Thought, *ſaying*,
" Do not believe ſo, for this is not the Hell
" you imagine. When he had conducted me,
" much frighted with that horrid Spectacle, by
" Degrees to the farther Parts, on a ſudden I
" ſaw the Places begin to grow duſk, and all
" fill'd with Darkneſs. Being come into the
" ſame, that Darkneſs by Degrees grew ſo
" thick, that I could ſee nothing beſides it,
" and the Shape and Garment of him that led
" me. As we went on in Night through
" Shades, on a ſudden there appear'd before us
" frequent Globes of black Flames riſing, as
" it were out of a great Pit, and falling back
" again into the ſame. When I had been con-
" ducted thither, my Leader ſuddenly vaniſh'd,
" and left me alone in the midſt of Darkneſs

" and

" and that horrid Apparition, thoſe ſame
" Globes of Fire without Intermiſſion flying
" up ſometimes, and ſometimes falling into the
" Bottom of the Abyſs, I obſerv'd that all
" thoſe Flames aſcending, were full of humane
" Souls, which, like Sparks flying up with
" Smoke, were ſometimes thrown to the higher
" Parts, and ſometimes the Vapor of the Fire
" ceaſing, dropt down again into the Depth.
" Beſides an unſufferable Stench guſhing out
" with thoſe Vapors, fill'd all thoſe dark Places.
" Having ſtood there a long Time in much
" dread, as not knowing what to do, which
" Way to turn me, or what End I might ex-
" pect, on a ſudden I heard behind me the
" the Noiſe of a moſt hideous and wretched
" Lamentation, and at the ſame Time a loud
" Laughing, as of a rude Multitude inſulting
" Enemies taken. When that Noiſe, growing
" plainer, came up to me, I obſerv'd a Gang
" of evil Spirits dragging the grieving and la-
" menting Souls of Men into the midſt of that
" Darkneſs, whilſt they themſelves laugh'd and
" rejoic'd. Among thoſe Men, as I could diſ-
" cern, there was one ſhorn like a Clergyman,
" a certain Layman, and a Woman. The evil
" Spirits that dragg'd them went down into
" the midſt of that burning Pit; and it came
" to paſs, that when as they went down deep-
" er, I could no longer diſtinguiſh between the
" Lamentation of the Men, and the Laughing
" of the Devils, yet I ſtill had a confus'd Sound
" in my Ears. In the mean Time ſome of the
" dark Spirits aſcended from that flaming A-
" byſs, and running forward, beſet and per-
" plex'd me, with glaring Eyes, and exhaling

" ſlink-

" ſtinking Fire from their Mouths and Noſtrils;
" and threatned to lay hold on me with burn-
" ing Tongs they had in their Hands, yet
" durſt not they touch, tho' they frighted me.
" Being thus on all ſides enclos'd with Ene-
" mies and Darkneſs, and looking about every
" Way, to ſee whether any Aſſiſtance would
" ſome way come to deliver me, there appear'd
" behind me, on the the Way that I came, as
" it were the Brightneſs of a Star ſhining a-
" midſt the Darkneſs; the which increaſing by
" Degrees, and haſting towards me, when it
" drew near, all thoſe evil Spirits that ſought
" to ſnatch me away with their Tongs, were
" diſpers'd and fled. He, whoſe Approach
" put them to flight was the ſame that had
" led me before; who then turning towards
" the right, began to lead me, as it were, to-
" wards the South Eaſt, and having ſoon
" brought me out of the Darkneſs, conducted me
" into the Air of a ſerene Light. When he led
" me in the open Light, I ſaw a vaſt great
" Wall before us, the Length whereof every
" Way, and the Height ſeem'd to be altoge-
" ther boundleſs. I began to wonder why we
" went up to the Wall, as ſeeing no Door,
" Window, or Aſcent in it. When we came
" to the Wall, we were preſently, I know not
" by what means, on the Top of it, and with-
" in it was a vaſt and delightful Field, and ſo
" full of Fragrancy of blowing Flowers, that
" the Odor of this admirable Sweetneſs im-
" mediately diſpell'd the Stink of the dark
" Furnace, which had pierc'd me through. So
" great was the Light in all thoſe Places, that
" it ſeem'd to exceed all the Brightneſs of the
" Day,

" Day or the Sun in the Meridian. In this Field
" were innumerable Aſſemblies of Men in white,
" and many Seats of Companies rejoicing. As
" he led me through the midſt of thoſe happy
" Inhabitants, I began to think that this might
" perhaps be the Kingdom of Heaven, of which
" I had often heard much. He anſwer'd to my
" Thought, ſaying, This is not the Kingdom of
" Heaven, as you imagine. Going on, and having
" paſs'd thoſe Manſions of Bleſſed Souls, I
" diſcover'd before me a much more beautiful
" Light, and in it heard moſt ſweet Voices of
" Singers; beſides ſo wonderful a Fragrancy
" proceeded from the Place, that the other
" which I had before thought moſt delicious,
" then ſeem'd to me but very indifferent; even
" as that extraordinary Brightneſs of the flowry
" Field, compar'd with this, appear'd little and
" inconſiderable. When I began to hope we
" ſhould have enter'd that delightful Place, my
" Guide on a ſudden ſtood ſtill; and then turn-
" ing back, led me the ſame Way we came.
" When we were return'd to thoſe joyful Man-
" ſions of the Souls in white, *he ſaid to me,*
" Do you know what all theſe Things you
" have ſeen are? *I anſwer'd,* I did not; *and*
" *then he reply'd,* That Vale you ſaw ſo dread-
" ful for conſuming Flames, and cutting cold,
" is the Place in which the Souls of thoſe, who
" delaying to confeſs and amend their Crimes
" they have committed, at length have recourſe
" to Repentance at the Point of Death, and
" ſo depart the Body, are try'd and puniſh'd;
" who, nevertheleſs becauſe they, even at their
" Death, confeſs'd and repented, ſhall all be
" receiv'd into the Kingdom of Heaven at the

" Day

" Day of Judgment; but many are reliev'd be-
" fore the Day of Judgment by the Prayers of
" the Living, Alms, Faſting, and more eſpe-
" cially by Maſſes. That fiery and ſtinking
" Pit, which you ſaw, is the Mouth of Hell,
" into which whoſoever falls ſhall never be de-
" liver'd to all Eternity. This flowry Place,
" in which you ſee theſe moſt beautiful young
" People ſhine and make merry, is that into
" which the Souls of thoſe are receiv'd, who
" depart the Body in good Works; but who
" are not ſo perfect as to deſerve to be imme-
" diately admitted into the Kingdom of Hea-
" ven; yet they ſhall all at the Day of Judg-
" ment ſee CHRIST, and partake of the Joys
" of the Kingdom of Heaven; for whoſoever
" are perfect in Thought, Word and Deeds, as
" ſoon as they depart the Body, immediately
" enter into the Kingdom of Heaven; in the
" Neighbourhood whereof that Place is, where
" you heard the Sound of ſweet Singing, with
" the fragrant Odor and Brightneſs of Light.
" As for you, who are now to return to your
" Body, and live among Men again, if you
" will endeavour nicely to examine your Acti-
" ons, and direct your Speech and Behaviour
" in Righteouſneſs and Simplicity, you ſhall,
" after Death, have a Place of Reſidence among
" theſe joyful Troops of Bleſſed Souls; for
" when I left you for a while, it was to know
" how you were to be diſpos'd of. When he
" had ſaid this to me, I much abhorr'd return-
" ing to my Body, as being delighted with
" the Sweetneſs and Beauty of the Place I be-
" held, and with the Company of thoſe I ſaw
" in it. However I durſt not ask him any

" Queſti-

"Queſtions; but in the mean Time, on a "ſudden I found myſelf alive among Men." That Man of God would not relate theſe and other Things he had ſeen to ſloathful Perſons, and ſuch as liv'd negligently; but only to thoſe, who being terrify'd with the dread of the Torments, or delighted with the Hopes of Heavenly Joys, would make uſe of his Words to advance in Piety. In the Neighbourhood of his Cell liv'd one *Hemgels*, a Monk, diſtinguiſhable for the Prieſtly Degree, which he honour'd with good Works, who is ſtill living, and ſupports his declining Age, leading a ſolitary Life in *Ireland*, with only coarſe Bread and cold Water. He often going in to that Man, and asking ſeveral Queſtions, heard of him all the Particulars of what he had ſeen, when ſeparated from his Body; by whoſe Relation we alſo came to the Knowledge, of thoſe few Particulars we have briefly ſet down. He alſo related his Viſions to King *Alfrid*, a Man moſt learned in all Reſpects, and was by him ſo willingly and attentively heard, that at his Requeſt he was admitted into the often mention'd Monaſtery, and receiv'd the Monaſtical Tonſure; and the ſaid King when he hapned to be in thoſe Parts, very often went to hear him. At that Time the religious and modeſt Abbat and Prieſt *Edilwald* preſided over that Monaſtery, and now with worthy Behaviour poſſeſſes the Epiſcopal See of the Church of *Lindisfarn*. He had a more private Place of Reſidence aſſign'd him in that Monaſtery, where he might apply himſelf to the Service of his Creator in continual Prayer. And that Place being ſeated on the Bank of the River, he

was

was wont often to go into the ſame to chaſtiſe his Body, and many Times to duck quite under the Water, and to continue ſaying Pſalms or Prayers in the ſame as long as he could endure it, ſtanding ſtill ſometimes up to the Middle, and ſometimes to the Neck in Water; and when he went out from thence aſhore, he never took off his cold and frozen Garments, till they grew warm and dry on his Body. And when in the Winter Weather, the half broken Pieces of Ice ſwimming about him, the which he ſometimes broke himſelf to make room to ſtand or dip himſelf in the River, thoſe who beheld it would ſay, *It is wonderful, Brother* Drithelm, for ſo he was call'd, *that you are able to endure ſuch violent cold.* He ſimply anſwer'd, for he was a Man of much Simplicity, and indifferent Wit, *I have ſeen colder.* And when they ſaid, *It is ſtrange that you will endure ſuch Auſterity*; he reply'd, *I have ſeen more Auſterity.* Thus he continu'd, through an indefatigable Deſire of the Heavenly Bliſs, to ſubdue his aged Body with daily Faſting, till the Day of his being call'd away; and he forwarded the Salvation of many by his Words and Example.

CHAP.

Chap. XIV.

Of another, who before his Death ſaw a Book containing all his Sins, which was ſhow'd him by Devils.

IT hapned quite contrary with one in the Province of the *Mercians*, whoſe Viſions and Words, and even his Behaviour was neither advantagious to others nor to himſelf. In the Reign of *Coenred*, who ſucceeded *Ethilred*, there was a Layman in a Military Employment, no leſs acceptable to the King for his worldly induſtry, than diſpleaſing to him for his inward Neglect of himſelf. The King often admoniſh'd him to confeſs and amend, and to forſake his wicked Courſes, before he loſt all Time of Repentance and Amendment, being ſuddenly prevented by Death. He, tho' frequently put in mind, deſpis'd the Words of Salvation, and promis'd he would afterwards do Penance. In the mean Time falling ſick, he was confin'd to his Bed, and began to feel very ſharp Pains. The King coming to him, for he lov'd the Man, earneſtly exhorted him, even then, before Death, *to repent of his Offences.* He anſwer'd, *He would not then confeſs his Sins, but would do it when he was recover'd of his Sickneſs; leſt his Companions ſhould upbraid him of having done that for fear of Death, which he had refus'd to do in Health.* He thought he then

then ſpoke very bravely, but it afterwards appear'd, that he had been miſerably deluded by the Devil's Wiles. When the Diſtemper ſtill increaſing, the King again came to viſit and inſtruct him, he with a lamentable Voice cry'd out, *What will you have now? What are you come for? For you can no longer do me any good.* The King anſwer'd, *Do not talk ſo, behave yourſelf like a Man in his Wits.* *I do not rave,* reply'd he, *but I have now all the Guilt of my wicked Conſcience before my Eyes. What is the meaning of that,* rejoin'd the King. *Not long ſince,* ſaid he, *there came into this Room two moſt beautiful Youths, and ſate down by me, the one at my Head, and the other at my Feet. One of them produc'd a moſt curious Book, but extraordinary little, and gave it me to read; looking into it, I there found all the good Actions I had ever done in my Life, written down, and they were very few and inconſiderable. They took back the Book and ſaid nothing to me. Then, on a ſudden, appear'd an Army of wicked and deform'd Spirits, encompaſſing this Houſe without, and filling it within. Then he, who, by the Blackneſs of his diſmal Face, and his ſitting above the reſt, ſeem'd to be the chief of them, taking out a Book, horrid to behold, of a prodigious Magnitude, and of an almoſt importable Weight, commanded one of his Followers to bring it to me to read. Having read it, I found therein moſt plainly written in black Characters, all the Crimes I have committed, not only in Word and Deed, but even in the leaſt Thought; and he ſaid to thoſe Men in white, who ſate by me, Why do you ſit here, ſince you moſt certainly know that this Man is ours?* They anſwer'd, *You are in the right, take and conduct him to the Heap of your*

your Damnation. This ſaid, *they immediately vaniſh'd, and two moſt wicked Spirits riſing, having Knives in their Hands, one of them ſtruck me on the Head, and the other on the Foot. The which Strokes are now with great Torture penetrating through my Bowels to the inward Parts of my Body, and as ſoon as they meet I ſhall die, and the Devils being ready to ſnatch me away, ſhall be dragg'd into Hell.* Thus talk'd that Wretch in Deſpair, and dying ſoon after, is doing that Penance to no Purpoſe in Torments for ever, which he refus'd to do during a ſhort Time, for the Benefit of Forgiveneſs. Of whom it is manifeſt, that (as the Holy Pope *Gregory* writes of ſome, he did not ſee theſe Things for his own ſake, ſince they avail'd him not but for the Inſtruction of others, who knowing his Death, ſhould be afraid to put off the Time of Repentance, whilſt they have Leiſure, leſt being prevented by the ſudden Hour of Death, they ſhould depart impenitent. His having Books laid before him by the good or evil Spirits, was done by Diſpenſation; that we may keep in mind, that our Actions and Thoughts are not loſt in the Wind, but are all kept to be examin'd by the ſupreme Judge, and will in the end be ſhown us either by the Angels our Friends, or by our Enemies. As to the Angels firſt producing a white Book, and then the Devils a black one; the former a very ſmall one, the latter one vaſtly large; it is to be obſerv'd, that in his firſt Years he did ſome good Actions, all which he nevertheleſs obſcur'd by the evil Actions of his Youth. If, on the contrary, he had taken care in his Youth to correct the Errors of his more tender

Years, and to conceal them from God's Eyes by doing well, he might have been aſſociated to their Number, of whom the Pſalm ſays, *Bleſſed are thoſe whoſe Iniquities are forgiven, and whoſe Sins are hid.* This Story, as I learnt it of the venerable Biſhop *Pectheln*, I thought proper to be related in a plain manner, for the Salvation of the Hearers.

CHAP. XV.

Of another, who being at the Point of Death, ſaw the Place of Puniſhment appointed for him in Hell.

I knew a Brother myſelf, would to God I had not known him, whoſe Name, I could mention if it were requiſite, and who reſided in a noble Monaſtery, but liv'd himſelf ignobly. He was frequently reprov'd by the Brethren and Elders of the Place, and admoniſh'd to turn to a more regular Life; and tho' he would not give ear to them, he was long patiently born with by them, on account of his Uſefulneſs in the Affairs abroad; for he was an excellent Carpenter; but much addicted to Drunkenneſs, and other Pleaſures of a leud Life, and more wont to reſide in his Work-Houſe, Day and Night, than to reſort to the Church to ſing and pray, and hear the Word of Life with the Brethren. For which Reaſon that befel him, which ſome are wont to ſay,

That

That he, who will not of his own accord humbly enter the Church Door, muſt, of Neceſſity, being damn'd, be carry'd into the Gate of Hell againſt his Will. For he falling ſick, and being reduc'd to Extremity, call'd the Brethren, and with much Lamentation, and like one damn'd, began to tell them, that he ſaw Hell open, and Satan plung'd in the Bottom thereof; as alſo *Caiphas* with the reſt that ſlew our Lord, by him deliver'd up to avenging Flames. *In whoſe Neighbourhood,* ſaid he, *I ſee a Place of eternal Perdition provided for me, miſerable Wretch.* The Brothers, hearing theſe Words, began ſeriouſly to exhort him, *That he ſhould, even then, whilſt he was in the Fleſh, repent.* He deſpairing, anſwer'd, *I have no Time now to change my Courſe of Life, when I have myſelf ſeen my Judgment paſs'd.* Uttering ſuch like Words, he dy'd without the ſaving *Viaticum,* and his Body was bury'd in the remoteſt Parts of the Monaſtery, nor did any one dare, either to ſay Maſſes, or ſing Pſalms, or even to pray for him. At how great a Diſtance has our Lord divided the Light from Darkneſs! The Bleſſed Martyr *Stephen,* being about to ſuffer Death for the Truth; *ſaw the Heavens open, ſaw the Glory of God, and* JESUS *ſtanding on the Right Hand of God.* And where he was to be after Death, there he fix'd the Eyes of his Mind, that he might dye with the more Satisfaction. On the contrary, this Carpenter, of a dark Mind and Actions, when Death was at hand, ſaw Hell open, ſaw the Damnation of the Devil and his Followers; the unhappy Wretch alſo ſaw his own Priſon among ſuch Company, that deſpairing of his Salvation, he

might die more miſerably; but might by his Perdition afford Cauſe of Salvation to the Living, who ſhould hear of this. This hapned lately in the Province of the *Bernicians*, and being reported abroad far and near inclin'd many to do Penance for their Sins, and not defer it; the which we wiſh may for the future alſo be done by reading of our Writing.

CHAP. XVI.

How ſeveral Churches of the Scots, *at the Inſtance of* Adamnan *conform'd to the Catholick* Eaſter; *and how the ſame Perſon writ a Book of the Holy Places.*

AT this Time a great Part of the *Scots* in *Ireland*, and ſome alſo of the *Britons* in *Britain*, through the Goodneſs of God, conform'd to the Proper and Eccleſiaſtical Time of keeping *Eaſter*. *Adamnan*, Prieſt and Abbat of the Monks that were in the Iſle of *Hii*, being ſent Embaſſador by his Nation to *Aldfrid*, King of the *Engliſh*, where he made ſome ſtay, obſerving the Canonical Rites of the Church, and being earneſtly admoniſh'd by many, who were more Learned, not to preſume to live contrary to the univerſal Cuſtom of the Church, either in relation to the Obſervation of *Eaſter*, or any other Decrees whatſoever, with the ſmall Number of his Followers ſeated in the utmoſt Corner of the World, he chang'd his Mind;

Mind; ſo that he moſt readily preferr'd thoſe Things he had ſeen and heard in the *Engliſh* Churches before his own and his People's Cuſtom. For he was a good and wiſe Man, and moſt notably knowing in Scripture. He returning home, endeavour'd to bring his own People that were in the Iſle of *Hii*, or that were ſubject to that Monaſtery, into the Way of Truth, which he had learnt and embrac'd with all his Heart; but could not prevail. He then ſail'd over into *Ireland*, and preaching to thoſe People, and modeſtly declaring the legal Time of *Eaſter*, reduc'd many of them, and almoſt all that were exempt from the Dominion of thoſe of *Hii* to the Catholick Unity, and taught them to keep the legal Time of *Eaſter*. Returning to his Iſland, after having celebrated the Canonical *Eaſter* in *Ireland*, and moſt earneſtly inculcating the Obſervation of the Catholick Time of *Eaſter* in his Monaſtery, yet without being able to prevail; it hapned, that he departed this World before the Year came about, the Divine Goodneſs ſo diſpoſing, that he being a great Lover of Peace and Unity, ſhould be taken away to everlaſting Life, before he ſhould be oblig'd to fall more grievouſly at Variance, upon the Return of the Time of *Eaſter*, with thoſe that would not follow him in the Truth. This ſame Perſon writ a Book of the Holy Places, moſt advantageous to many Readers; the Author whereof in dictating and informing was *Arnulfus*, a *French* Biſhop, who had gone to *Jeruſalem* for the ſake of the Holy Places; and having ſeen all the Land of *Promiſe*, travell'd to *Damaſcus*, *Conſtantinople*, *Alexandria*, and many Iſlands,

and returning home by Sea, was by a violent Storm forc'd upon the Weſtern Coaſt of *Britain*. After many other Accidents, coming to the aforeſaid Servant of CHRIST, *Adamnan*, when he appear'd to be Learned in the Scriptures, and acquainted with the Holy Places, he moſt readily entertain'd him, and attentively gave ear to him, inſomuch that he preſently committed to Writing all that he had affirm'd he had ſeen remarkable in the ſaid Holy Places. Thus he compos'd a Work beneficial to many, and particularly to thoſe, who being far remov'd from thoſe Places where the Patriarchs and Apoſtles liv'd, know no more of them, than what they learn by reading. *Adamnan* preſented this Book to King *Aldfrid*, and through his Bounty it came to be read by leſſer Perſons. The Writer thereof was alſo well rewarded by him, and ſent back into his Country. I believe it will be acceptable to our Readers to collect ſome Particulars from the ſame, and inſert them into this our Hiſtory.

CHAP. XVII.

The Account given by the aforeſaid Book of the Place of our Lord's Nativity, Paſſion and Reſurrection.

HE writ concerning the Place of the Nativity of our Lord, to this effect. *Bethleem*, the City of *David*, is ſeated on a narrow Ridge, encompaſs'd on all ſides with Vales, being

being a Thouſand Paces in length from Eaſt to Weſt, the Wall low without Towers, built along the Edges of the Plain Top. In the Eaſt Angle thereof is as it were a natural half Cave, the outward Part whereof is ſaid to have been the Place where our Lord was born; the inner is call'd our Lord's Manger. This Cave within is all cover'd with rich Marble, over the Place where our Lord is ſaid particularly to have been born, and over it is the great Church of St. *Mary*. He likewiſe writ of the Place of his Paſſion and Reſurrection in this manner. Entering the City of *Jeruſalem* on the North-ſide, the firſt Place to be reſorted to, according to the Diſpoſition of the Streets is the Church of *Conſtantin*, call'd the Martyrdom. It was built by the Emperor *Conſtantin*, in a royal and magnificent manner, on Account of the Croſs of our Lord, having been found there by his Mother *Helen*. From hence to the Weſtward appears the Church of *Golgotha*, in which is alſo to be ſeen the Rock, which once bore a great Silver Croſs with our Saviour's Body on it, fix'd on the ſame, and now bears a very large Croſs, a great Wheel hanging over it beſet with Lamps. Underneath the Place of our Lord's Croſs, a Vault is hew'd out in the Rock, in which the Sacrifice is wont to be offer'd on an Altar for honourable Perſons deceas'd, their Bodies being, during that Time in the Street. To the Weſtward again of this is the *Anaſtaſis*, that is, the round Church of our Saviour's Reſurrection, encompaſs'd with three Walls, and ſupported by twelve Columns. Between each of the Walls is a broad Space, containing three Altars in three Parts of the middle Wall; to the North,

the South, and the Weſt, it has eight Doors, or Entrances through the three oppoſite Walls; four whereof front to the North Eaſt, and four to the South Eaſt. In the midſt of it is the round Tomb of our Lord cut out of the Rock, the Top whereof a Man ſtanding within, can touch; the Entrance being on the Eaſt, againſt which is laid that great Stone, which to this Day bears the Marks of the Iron Tools; for on the outſide it is all cover'd with Marble to the very Top of the Roof, which is adorn'd with Gold, and bears a large gold Croſs. In the North Part of the Monument the Tomb of our Lord is hew'd out of the ſame Rock, ſeven Foot in length, and three handfuls above the Floor; the Entrance being on the South ſide, where twelve Lamps burn Day and Night, four within the Sepulchre, and eight above on the right Hand Ledge. The Stone that was laid at the Entrance into the Monument, is now cleft; the leſſer Part whereof ſtands as a ſquare Altar before the Door of the ſaid Monument; the greater Part make another ſquare Altar in the Eaſt Part of the ſame Church, cover'd with Linnen Cloths. The Colour of the ſaid Monument and Sepulchre ſeems to be White and Red.

CHAP.

Chap. XVIII.

Of the Place of our Lord's Aſcenſion, and the Tombs of the Patriarchs.

CONCERNING the Place of our Lord's Aſcenſion, the aforeſaid Author writes thus. Mount *Olivet* is equal in Height to Mount *Sion*, but exceeds it in Breadth and Length; bearing few Trees beſides Vines and Olive Trees, fruitful in Wheat and Barley; for the Nature of that Soil is not for bearing Things of large or heavy Growth, but Graſs and Flowers. On the very Top of it, where our Lord aſcended into Heaven, is a large round Church, having about it three vaulted cover'd Porches. For the inner Houſe could not be vaulted and cover'd, becauſe of the Paſſage of our Lord's Body; but has an Altar on the Eaſt ſide cover'd with a narrow Roof. In the midſt of it are to be ſeen the laſt Prints of our Lord's Feet, the Sky appearing open above; and tho' the Earth is daily carry'd away by Believers, yet ſtill it remains as before, and retains the ſame Impreſſion of the Feet. About this Place lies an Iron Wheel, as high as a Man's Neck, having an Entrance towards the Weſt, with a great Lamp hanging above it on a Pulley, and burning Night and Day. In the Weſt Part of the ſame Church are eight Windows, and as many Lamps hanging oppoſite to them by Cords, which may be ſeen through

the

the Glaſs in *Jeruſalem*; the Light whereof is ſaid to ſtrike the Hearts of the Beholders with a ſort of Joy and Compunction. Every Year, on the Day of the *Aſcenſion*, when Maſs is ended, a fierce Blaſt of Wind is wont to come down, and to caſt down to the Ground all that are in the Church. Concerning the Situation of *Hebron*, and the Tombs of the Fathers he writes thus. *Hebron* once the City and Metropolis of *David*'s Kingdom, now only ſhowing what it was by its Ruins, has one Furlong to the Eaſt of it a double Cave in the Valley, where the Tombs of the Patriarchs are enclos'd with a ſquare Wall, their Heads lying to the North. Each of them is cover'd with a ſingle Stone, white, hollow'd like a Dome for three Patriarchs. *Adam*'s lies not far from them at the fartheſt North Part of the Wall in a Tomb of meaner Workmanſhip. There are alſo three poorer and ſmaller Monuments of Women. The Hill *Mambre* very full of Graſs and Flowers having a flat Plain on the Top, is a Thouſand Paces from the Monuments. In the North Part of it, *Abraham*'s Oak, being a Stump about twice as high as a Man, is enclos'd in a Church. Thus much collected from the Works of the aforeſaid Writer, keeping to the Senſe of his Words, but more briefly deliver'd, we have thought fit to inſert in our Hiſtory. Whoſoever deſires to ſee more of that Book, may ſee it either in the ſame, or in that which we lately briefly epitomiz'd from it.

CHAP.

CHAP. XIX.

How the South-Saxons *receiv'd* Eadberct *and* Eolla; *and the* Weſt-Saxons, Daniel *and* Aldhelm, *for their Biſhops, and of the Writings of the ſame* Aldhelm.

IN the Year of the Incarnation of our Lord 705, *Aldfrid*, King of the *Northumbrians*, dy'd before the End of the 20th Year of his Reign. His Son *Ofred*, a Boy of about eight Years of Age, ſucceeding him in the Throne, reign'd eleven Years. In the beginning of his Reign, *Haeddi*, Biſhop of the *Weſt-Saxons*, departed to the Heavenly Life; for he was a good and juſt Man, and exercis'd the Epiſcopal Life and Function rather by his innate Love of Virtue, than by what he had learnt by Reading. The moſt Reverend Prelate *Pecthelm*, of whom we ſhall ſpeak in the proper Place, and who was a long Time either Deacon or Monk with his Succeſſor *Aldhelm*, is wont to relate, that many miraculous Cures have been wrought in the Place where he dy'd, through the Merit of his Sanctity; and that the Men of that Province did uſe to carry the Duſt from thence for the Sick, which they put into Water, the Sprinkling or Drinking whereof had reſtor' Health to many ſick Men and Beaſts; ſo th the holy Earth being frequently carry'd av there was a conſiderable Hole left. Upon

Ann. 705.

-D

Death the Biſhoprick of that Province was divided into two Dioceſes. One of them was given to *Daniel*, which he governs to this Day; the other to *Aldhelm*, wherein he moſt worthily preſided four Years; both of them being well inſtructed as well in Eccleſiaſtical Affairs, as in the Knowledge of the Scripture. *Aldhelm* when he was only a Prieſt and Abbat of the Monaſtery, call'd *Malmesbury*, by Order of a Synod, writ a notable Book in his Nation, againſt the Error of the *Britons*, in not celebrating *Eaſter* at the proper Time, or doing ſeveral other Things not conſonant to the Purity and the Peace of the Church; and by the reading of this Book he reduc'd many of them who were ſubject to the *Weſt-Saxons* to the Catholick Celebration of our Lord's Reſurrection. He likewiſe writ a notable Book of Virginity, the which, he in Imitation of *Sedulius* compos'd double, that is, in Hexameter Verſe and Proſe. He writ ſome other Books, as being a Man moſt learned in all Reſpects; for he had a clean Style, and was, as I have ſaid, wonderful for Eccleſiaſtical and Liberal Erudition. He dying, *Forthere* was made Biſhop in his ſtead, and is living at this Time, being likewiſe a Man very learned in Holy Writ. Whilſt they were Biſhops it was decreed in a Synod, that the Province of the *South-Saxons*, which till then belong'd to the Dioceſe of the City of *Wincheſter*, where *Daniel* then preſided, ſhould alſo have an Epiſcopal See, and a Biſhop of its own. *Eadberht* at that Time Abbat of the Monaſtery, Biſhop *Wilfrid*, of bleſſed Memory, call'd *Selſey*, was conſecrated their firſt Biſhop. He dying *Eolla* ſucceeded in the Biſhoprick.

He

He alſo dying ſome Years ſince, that Biſhoprick has been diſcontinu'd till this Day.

CHAP. XX.

How Coinred, *King of the* Mercians, *and* Offa, *of the* Eaſt-Saxons, *ended their Days at* Rome *in the Habit of the Monks; and of the Life or Death of Biſhop* Wilfrid.

IN the fourth Year of the Reign of *Ofred*, *Coinred* who had for ſome Time moſt nobly govern'd the Kingdom of the *Mercians*, much more nobly quitted the Throne of his Kingdom; for he went to *Rome*, and being there ſhorn, when *Conſtantin* was Pope, and made a Monk at the Relicks of the Apoſtles, he continu'd to his laſt Hour in Prayers, Faſting and Almſdeeds. He was ſucceeded in the Throne by *Ceolred*, the Son of *Ethelred*, who had been King before *Coinred*. With him went the Son of *Sigher*, King of the *Eaſt-Saxons*, abovementioned, whoſe Name was *Offa*, a Youth moſt lovely for his Age and Beauty, and moſt earneſtly wiſh'd for by all his Nation for their King. He being led by the like Devotion, quitted his Wife, Lands, Kindred and Country for CHRIST, and for the Goſpel, that *he might receive an hundred Fold in this Life, and in the World to come Life everlaſting.* He alſo, when they came to the Holy Places of *Rome*,

Rome, being ſhorn, and ſpending his Life in the Habit of a Monk, attain'd the long wiſh'd for Sight of the Bleſſed Apoſtles in Heaven. The ſame Year that they departed *Britain*, the renowned Prelate *Wilfrid*, dy'd in the Province that is call'd *Inundalum*, after he had been Biſhop forty five Years. His Body being laid in a Coffin, was carry'd to his Monaſtery, call'd *Inrhypum*, and there bury'd in the Church of the Bleſſed Apoſtle, *Peter*, with the Honour due to ſo great a Prelate. Of whoſe Life, we will turn back, and mention ſome Particulars. Being a Boy of a good Diſpoſition, and behaving himſelf worthily at that Age, he carry'd himſelf ſo modeſtly and diſcreetly in all reſpects, that he was worthily belov'd, reſpected and embrac'd by his Elders as one of themſelves. At fourteen Years of Age he preferr'd the Monaſtical before the Secular Life; which when he had ſignify'd to his Father, for his Mother was dead, he readily conſented to his Heavenly Deſires, and advis'd him to perſiſt in his Holy Reſolution. Accordingly he came to the Iſle of *Lindisfarn*, and there giving himſelf up to the Service of the Monks, he took care diligently to learn and to perform thoſe things that belong'd to Monaſtical Purity and Piety; and being of a ſharp Wit, he in a very ſhort Time learnt the Pſalms and ſome Books, before he was ſhorn, but very remarkable for the greater Virtues of Humility and Obedience; for which he was deſervedly belov'd and reſpected by his Equals and Elders. Having ſerv'd God ſome Years in that Monaſtery, and being a clear ſighted Youth, he obſerv'd that the Way to Virtue taught by the *Scots* was not

per-

perfect, and reſolv'd to go to *Rome*, to ſee what Eccleſiaſtical or Monaſtical Rites were in uſe there. Having acquainted the Brethren therewith, they commended his Deſign, and adviſ'd him to put it into Execution. He repairing to Queen *Eanfled*, as being known to her, and having been put into that Monaſtery by her Advice and Aſſiſtance, acquainted her that he was deſirous to viſit the Churches of the Apoſtles. She being pleas'd with the Youth's Reſolution, ſent him into *Kent* to King *Earconbert*, who was her Unkle's Son, requeſting that he would ſend him to *Rome* in honourable manner. At that Time *Honorius*, one of the Diſciples of the Holy Pope *Gregory*, and one ſublimely inſtructed in Eccleſiaſtical Inſtitutes, was Archbiſhop there. Whilſt he made ſome ſtay there, and as a Youth of a ſprightly Spirit, diligently applying himſelf to learn thoſe Things he undertook; another Youth, call'd *Biſcop*, and by another Name, *Benedict*, of the *Engliſh* Nobility, abovemention'd, arriv'd there, being likewiſe deſirous to go to *Rome*. The King gave him *Wilfrid* to him for a Companion, with Orders to conduct him to *Rome*. When they came to *Lyons*, *Wilfrid* was detain'd there by *Dalfin*, the Biſhop of that City; but *Benedict* haſted on to *Rome*. That Prelate was delighted with the Youth's prudent Diſcourſe, the Gracefulneſs of his beautiful Aſpect, the Alacrity of his Behaviour, and the Sedateneſs and Weight of his Thoughts; for which Reaſon, he plentifully ſupply'd him and his Companions with all Neceſſaries, as long as they ſtaid with him; and farther offer'd, if he would, to commit to him the Government of a conſiderable

ſiderable Part of *France*, to give him a Maiden Daughter of his own Brother to Wife, and to receive him as his adopted Son. He returning Thanks for the Favour, he was pleas'd to ſhow him, that was a Stranger, anſwer'd, *That he had reſolv'd upon another Courſe of Life, and for that Reaſon had left his Country, and ſet out for* Rome. Hereupon the Biſhop ſent him to *Rome*, furniſhing him with a Guide, and Plenty of all Things requiſite for his Journey, earneſtly requeſting that he would come that Way, when he return'd into his own Country. *Wilfrid* arriving at *Rome*, and conſtantly applying himſelf to Prayer, and the Study of Eccleſiaſtical Affairs, as he had before propos'd to himſelf, he gain'd the Friendſhip of the moſt Holy and Learned *Boniface*, the Archdeacon, who was alſo Counſellor to the Apoſtolical Pope; by whoſe Inſtruction he regularly learnt the four Books of Goſpels, the true Calculation of *Eaſter*, and many other Things appertaining to Eccleſiaſtical Diſcipline, which he could not attain in his own Country. When he had ſpent ſome Months there in ſucceſsful Studies, he return'd into *France* to *Dalphin*; and having ſtaid with him three Years, was ſhorn by him, and ſo much belov'd that he had Thoughts of making him his Heir; but this was prevented by the Biſhop's untimely Death, and *Wilfrid* reſerv'd to be Biſhop of his own, that is, the *Engliſh* Nation. For Queen *Balthild* ſent Soldiers with Orders to put the Biſhop to Death; whom *Wilfrid*, his Clerk attended to the Place where he was to be beheaded, being very deſirous, tho' he oppos'd it, to die with him; but the Executioners

under-

underſtanding that he was a Stranger, and of the *Engliſh* Nation, ſpar'd, and would not put him to Death with his Biſhop. He returning into *England*, was admitted to the Friendſhip of King *Aldfrid*, who had always learnt to follow and embrace the Catholick Rules of the Church; and therefore, finding him to be Catholick, he preſently gave him Land of ten Families, at the Place call'd *Stanford*; and not long after the Monaſtery of thirty Families, at the Place call'd *Inhrypum*; the which Place he had lately given to thoſe that follow'd the *Scots*, to build a Monaſtery. But, for as much as they afterwards, being left to their Choice, would rather quit the Place, than to receive the Catholick *Eaſter*, and other Canonical Rites, according to the Cuſtom of the *Roman* and Apoſtolick Church, he gave the ſame to him, whom he found to follow better Diſcipline, and Cuſtoms. At the ſame Time, by the ſaid King's Command, he was ordain'd Prieſt in the ſame Monaſtery, by *Agilberht*, Biſhop of the *Weſt-Saxons*, abovementioned, the King being deſirous that a Man of ſo much Piety and Learning, ſhould continually remain his inſeparable Prieſt and Teacher; and not long after, having diſcover'd and baniſh'd the *Scotiſh* Sect, as was ſaid above, he, with the Advice and Conſent of his Father *Oſwy*, ſent him into *France*, to be conſecrated Biſhop, at about thirty Years of Age, the ſame *Agilberht* being then Biſhop of *Paris*, and eleven other Biſhops meeting at the Conſecration of the new Biſhop, that Function was moſt honourably perform'd. Whilſt he was yet in the Parts beyond the Sea, *Ceadda*, an holy Man, was conſecrated

Biſhop of *York*, by the Command of King *Oſwy*, as has been ſaid above; and having moſt commendably rul'd that Church three Years, he retir'd to govern his Monaſtery of *Leſtingae*, *Wilfrid* being made Biſhop of all the Province of the *Northumbrians*. Afterwards, in the Reign of *Ecgfrid*, he was expell'd his Biſhoprick, and others conſecrated Biſhops in his ſtead, of whom mention has been made above. Deſigning for *Rome*, to anſwer for himſelf before the Apoſtolical Pope, being aboard the Ship, the Wind blowing hard at Weſt, he was drove into *Friſeland*, and honourably receiv'd by the barbarous People and their King *Aldgiſl*, to whom he preach'd CHRIST, and inſtructing many Thouſands of them in the Word of Truth, waſh'd them from their Filth in the Laver of Salvation. Thus he there began the Work of the Goſpel, which was afterwards finiſh'd by *Wilbrod*, the moſt Reverend Biſhop of CHRIST. Having ſpent the Winter there with the new People of God, he ſet out again on his Way to *Rome*, where his Cauſe being try'd before Pope *Agatho* and ſeveral Biſhops, he was by their univerſal Conſent acquitted of what had been laid to his Charge, and declar'd worthy of his Biſhoprick. At the ſame Time, the ſaid Pope *Agatho*, aſſembling a Synod at *Rome*, of 125 Biſhops, againſt thoſe that taught there was only one Will and Operation in our Lord and Saviour, order'd *Wilfrid* alſo to be ſummon'd, and when ſeated among the Biſhops, to declare his own, and the Faith of the Province, or Iſland from whence he came, he and his being found Orthodox in their Faith, it was thought fit to record the ſame among the

Acts

Acts of that Synod, which was done in this manner. *Wilfrid*, the Beloved of God, Biſhop of the City of *York*, appealing to the Seat of the Apoſtles in his Cauſe, and being by that Authority acquitted of certain and uncertain Things, and ſeated in Judgment with 125 other Biſhops in the Synod, made Confeſſion of the true and Catholick Faith, and ſubſcrib'd the ſame in the Name of all the North Part of *Britain* and *Ireland*, which are inhabited by the Nations of the *Engliſh* and *Britons*, as alſo of the *Scots* and *Picts*. After this, returning into *Britain*, he converted the Province of the *South-Saxons* from their Idolatrous Worſhip. He alſo ſent Miniſters to the Iſle of *Wight*; and in the ſecond Year of *Aldfrid*, who reign'd after *Ecgfrid* was reſtor'd to his See and Biſhoprick by that King's Invitation. However, five Years after, being again accus'd by that ſame King, and ſeveral Biſhops, he was again expell'd his Dioceſe. Coming to *Rome* with the aforeſaid Accuſers, and being allow'd to make his Defence before many Biſhops, and the Apoſtolical Pope *John*, it was declar'd by the unanimous Judgment of them all, that his Accuſers had in part laid falſe Slanders to his Charge; and the aforeſaid Pope undertook to write to the Kings of the *Engliſh*, *Ethilred* and *Aldfrid*, to cauſe him to be reſtor'd to his Biſhoprick, for that he had been falſly accus'd. The clearing of him was forwarded by the reading of the Synod of Pope *Agatho*, of Bleſſed Memory, which had been formerly held when *Wilfrid* was in *Rome*, he ſitting in Council among the Biſhops as has been ſaid before. For that Synod, being, upon Account of the Trial, by

Order of the Apoſtolical Pope, read before the Nobility, and a great Number of the People, for ſome Days they came to the Place, where it was written, *Wilfrid, the beloved of God, Biſhop of the City of* York, *appealing to the Apoſtolical See in his Cauſe, and being by that Power clear'd of certain and uncertain Things*, &c. as above. This being read, the Hearers were amaz'd, and the Reader ſtopping, they began to ask of one another, who that Biſhop *Wilfrid* was? Then *Boniface*, the Apoſtolical Pope's Counſellor, and many others, who had ſeen him there in the Days of Pope *Agatho*, ſaid, he was the ſame Biſhop that lately came to *Rome* to be try'd by the See Apoſtolick, being accus'd by his People, and who, ſaid they, having long ſince been here upon ſuch like Accuſation, the Cauſe and Controverſy between both Parties being heard and diſcuſs'd, was prov'd by Pope *Agatho*, of bleſſed Memory, to have been wrongfully thruſt out of his Biſhoprick, and ſo much honour'd by him, that he commanded him to ſit in the Council of Biſhops he had aſſembled, as a Man of untainted Faith, and an upright Mind. This being heard, the Pope and all the reſt ſaid, that a Man of ſuch great Authority, who had exercis'd the Epiſcopal Function near forty Years, ought not to be condemn'd, but being clear'd of all the Crimes laid to his Charge, to return home with Honour. He coming into *Franse* in his Way back to *Britain*, on a ſudden fell ſick, and the Diſtemper increaſing, was ſo ill, that he could not ride, but was carry'd in his Bed. Being thus come to the City of *Meaux*, in *France*, he lay four Days and Nights as if

he

he had been dead, only a little Breath ſhowing that he had Life in him; and having continu'd ſo thoſe four Days without Meat or Drink, Speaking or Hearing, at length, the fifth Day in the Morning, as it were awaking out of a dead Sleep, he ſate up in the Bed, and opening his Eyes, ſaw Numbers of Brethren ſinging and weeping about him, and fetching a Sigh, ask'd, where *Acca* the Prieſt was? He being call'd, immediately came in, and ſeeing him thus recover'd and able to ſpeak, kneeling down, return'd Thanks to God, with all the Brethren there preſent. When they had ſate a while, and began with Fear ſome Diſcourſe of the Heavenly Judgments, the Biſhop order'd the reſt to go out for an Hour, and ſpoke to the Prieſt *Acca* in this manner. *A dreadful Viſion has now appear'd to me, which I will have you to hear and conceal, till I know how God will pleaſe to diſpoſe of me. There ſtood by me a certain Perſon, remarkable for his white Garments, telling me he was* Michael, *the Archangel, and ſaid, I am ſent to retrieve you from Death; for the Lord has granted you Life, through the Prayers and Tears of your Diſciples, and the Interceſſion of his Bleſſed Mother and ever Virgin* Mary; *wherefore I tell you, that you ſhall now recover of this Sickneſs; but be ready, for I will return to viſit you at the End of four Years. But when you come into your Country, you ſhall recover moſt of the Poſſeſſions that have been taken from you, and ſhall end your Days in perfect Peace.* The Biſhop accordingly recover'd, all Perſons rejoicing and giving Thanks to God, and ſetting forward on his Journey, arriv'd in *Britain*. Having read the Letters he had brought from the Apoſtolical

Pope. *Berthwald*, the Archbiſhop, and *Ethelred*, who had been formerly King, but was then an Abbat, moſt readily favour'd him; for the ſaid *Ethelred*, calling to him *Coenred*, (or *Kinred*,) whom he had made King in his own ſtead, he requeſted of him to be Friends with *Wilfrid*, and prevail'd; but *Aldfrid*, King of the *Northumbrians*, refus'd to admit him, however, he liv'd not long after. His Son *Oſred* then coming to the Crown, and a Synod being aſſembled, near the River *Nidd*, after ſome conteſting on both ſides, at length by the Conſent of all he was admitted to preſide over his Church; and thus he liv'd in Peace four Years, that is, till the Day of his Death. He dy'd on the fourth of the *Ides* of *October*, in his Monaſtery, which he had in the Province of *Undalum*, under the Government of the Abbat *Cudbald*, and the Miniſtry of the Brethren, he was brought to his firſt Monaſtery, call'd *Inhrypum*, and bury'd in the Church of St. *Peter*, the Apoſtle, cloſe by the South End of the Altar, as has been mention'd above, with this Epitaph over him.

Epitaphium.

Wilfridus *hic magnus requieſcit corpore Præſul;*
Hanc Domino qui Aulam, ductus pietatis amore,
Fecit, & eximio ſacravit nomine Petri;
Cui claves cœli CHRISTUS *dedit, arbiter orbis;*
Atque auro, ac Tyrio devotus veſtiit oſtro.
Quin etiam ſublime Crucis radiante metallo,
Hic poſuit trophæum, nec non & quatuor auro
Scribi Evangelii præcepit in ordine libros.

Ac thecam e rutilo his condignam condidit auro,
Paſchalis qui etiam ſolemnia tempora curſus,
Catholici ad juſtum correxit dogma Canonis,
Quem ſtatuere Patres, dubioque errore remoto,
Certa ſuæ genti oſtendit moderamina ritus.
Inque locis iſtis Monachorum examina crebra
Colligit, ac monitis cavit quæ regula Patrum
Sedulus inſtituit, multiſque domique, foriſque
Jactatus nimium per tempora longa periclis,
Quindecies ternos poſtquam egit Epiſcopus annos,
Tranſiit, & gaudens cœleſtia regna petivit.
Dona Jeſu ut Grex Paſtoris calle ſequatur.

The Epitaph in *Engliſh.*

Here the great Prelate *Wilfrid* lies entomb'd,
Who led by Piety this Temple rear'd
To God, and hallow'd with bleſt *Peter*'s Name,
To whom our Lord the Keys of Heaven conſign'd,
Moreover Gold and Purple Veſtments gave,
And plac'd a Croſs our Trophey ſhining bright
With richeſt Oar, four Books o'er wrought with Gold,
Sacred Evangeliſts in order plac'd,
And (ſuited well to theſe) a Desk he rear'd,
Highly conſpicuous, cas'd with ruddy Gold.
He likewiſe brought the Time of *Eaſter* right,
To the juſt Standard of the Canon Law,
Which our Forefathers fix'd and well obſerv'd,
But long by Error chang'd, he juſtly plac'd.
Into theſe Parts a numerous ſwarm of Monks
He brought, and ſtrictly taught their Founders Rules.
At length of Years by many Dangers toſt
At home by Diſcords, and in foreign Realms,

Having ſat Biſhop five and forty Years,
He dy'd, and joyful ſought the Realms above;
That bleſt by CHRIST, and favour'd with his Aid,
The Flock may follow in their Paſtor's Path.

CHAP. XXI.

How Albinus *ſucceeded the religious Abbat* Adrian, *and* Acca, *Biſhop* Wilfrid.

THE next Year after the Death of the aforeſaid Father, (*Wilfrid,*) that is, the firſt of King *Oſred,* the moſt Reverend Father, Abbat *Adrian,* Fellow-Labourer in the Word of God with *Theodore* the Archbiſhop, of bleſſed Memory, dy'd, and was bury'd in the Church of the bleſſed Mother of God in his own Monaſtery; this being the forty firſt Year after he was ſent by Pope *Vitalian* with *Theodore,* and the 39th after his Arrival in *England.* Of whoſe Learning, as well as that of *Theodore,* one Teſtimony among others, is, that *Albinus,* his Diſciple, who ſucceeded him in the Government of his Monaſtery, was ſo well inſtructed in the Study of the Scriptures, that he knew the *Greek* Tongue to no ſmall Perfection, and the *Latin* as thoroughly as the *Engliſh,* which was his native Language. *Acca,* his Prieſt, ſucceeded *Wilfrid* in the Biſhoprick of the Church of *Hagulſtad;* being himſelf a moſt active Man, and great in the Sight

of

of God and Men, who much adorn'd and added to the Structure of his Church, which is dedicated in Honour of the Apoſtle St, *Andrew*. For he did, and ſtill makes it his Buſineſs to procure Relicks of the Bleſſed Apoſtles and Martyrs of CHRIST from all Parts, to place them on Altars, dividing the ſame by Arches in the Walls of the Church. Beſides diligently gathering the Hiſtories of their Sufferings, together with other Eccleſiaſtical Writings, he there erected a moſt numerous and noble Library. He likewiſe induſtriouſly provided holy Veſſels, Lights, and ſuch like Things, as appertain to the adorning of the Houſe of God. He in like manner drew to him a celebrated Singer, call'd *Mafan*, who had been taught to ſing by the Succeſſors of the Diſciples of the Bleſſed *Gregory* in *Kent*, for him to inſtruct himſelf and his Clergy, and kept him twelve Years, to teach ſuch Eccleſiaſtical Songs as were not known, and to reſtore thoſe to their former State, which were corrupted either by want of Uſe, or through Neglect. For Biſhop *Acca* himſelf was a moſt expert Singer, as well as moſt learned in Holy Writ, moſt pure in the Confeſſion of the Catholick Faith, and moſt obſervant in the Rules of Eccleſiaſtical Inſtitution; nor did he ever ceaſe to be ſo till he receiv'd the Rewards of his pious Devotion, as having been bred up and inſtructed among the Clergy of the moſt Holy and Beloved of God, *Boſa*, Biſhop of *York*. Afterwards coming to Biſhop *Wilfrid* in hopes of improving himſelf, he ſpent the reſt of his Life under his Obedience, till that Biſhop's Death, and going with him to *Rome*, learnt there many profitable

Things of the Government of the Holy Church, which he could not have learnt in his own Country.

CHAP. XXII.

How the Abbat Ceolfrid *ſent the King of the* Picts, *Architects to build a Church, and with them an Epiſtle concerning the Catholick* Eaſter *and Tonſure.*

AT that Time *Naiton*, King of the *Picts*, inhabiting the Northern Parts of *Britain*, being taught by the frequent Meditation of Eccleſiaſtical Writings, renounc'd the Error he and his Nation had till then been under, in relation to the Obſervation of *Eaſter*, and reduc'd himſelf and his People to celebrate the Catholick Time of our Lord's Reſurrection. For performing this with the more Eaſe and greater Authority, he ſought for Aſſiſtance from the *Engliſh* Nation, whom he knew to have long ſince form'd their Religion after the Example of the Holy *Roman* and Apoſtolical Church. Accordingly he ſent Meſſengers to the venerable Man *Ceolfrid*, Abbat of the Monaſtery of the Bleſſed Apoſtles, *Peter* and *Paul*, which ſtands at the Mouth of the River *Wire*, and near the River *Tine*, at the Place call'd *Gyrthum*, which he gloriouſly govern'd after *Benedict*, above ſpoken of; deſiring, that he would write to him a perſuaſive Letter, by the help

help whereof he might the better confute thoſe that preſum'd to keep *Eaſter* out of the due Time; as alſo concerning the Form and Manner of Tonſure for diſtinguiſhing the Clergy; owning that he was himſelf ſomewhat inſtructed in theſe Particulars. He alſo pray'd to have Architects ſent him to build a Church in his Nation after the *Roman* Manner, promiſing to dedicate the ſame in Honour of St. *Peter*, the Prince of the Apoſtles, and that he and all his People would always follow the Cuſtom of the Holy *Roman* and Apoſtolick Church, as far forth, as being ſo remote from the *Roman* Language and Nation, they could learn the ſame. The moſt Reverend Abbat *Ceolfrid* complying with his Deſires and Requeſt, ſent the Architects he deſir'd, and the following Letter.

Abbat Ceolfrid's *Letter to* Naiton, *King of the* Picts.

"To the moſt excellent Lord, and moſt "glorious King *Naiton*, the Abbat *Ceolfrid* "greeting in the Lord. We moſt readily and "willingly endeavour, according to your Deſire, "to explain to you the Catholick Obſervance "of Holy *Eaſter*, according to what we have "learnt of the See Apoſtolick, as you, devout "King, with a religious Intention have requeſted; for we know, that whenſoever the "Church applies itſelf to learn, to teach and "to aſſert the Truth, which are the Affairs of "our Lord, the ſame is given to it from Hea"ven. For a certain worldy Writer moſt tru"ly ſaid, That *the World would be moſt happy, "if either Kings play'd the Philoſophers, or Phi-*

ſophers

" *ſophers reign'd.* For if the State of this World " being rightly to be underſtood by the Philoſo- " phy of this World, a worldly Man might tru- " ly love this World; how much more is it to " be wiſh'd, and moſt earneſtly to be pray'd " for by the Citizens of the Heavenly Coun- " try, who are travelling through this World, " that the more powerful any Perſons are in " this World, they may the more labour to be " acquainted with the Commands of him that " is the ſupreme Judge, and by their Example " and Authority to induce thoſe that are com- " mitted to their Charge, as well as themſelves, " to keep the ſame. There are three Rules " in the ſacred Writings, on account of which " it is not lawful for any human Authority to " change the Time of keeping *Eaſter*, which " has been preſcrib'd to us; two whereof are " divinely eſtabliſh'd in the Law of *Moſes*; " the third is added in the Goſpel by means of " the Paſſion and Reſurrection of our Lord. " For the Law enjoin'd, that the *Paſſover* ſhould " be kept in the firſt Month of the Year, and " the third Week of that Month, that is, from " the fifteenth Day to the one and twentieth. " It is added, by Apoſtolical Inſtitution, in the " Goſpel, that we are to wait for our Lord's " Day in that third Week, and to keep the " Beginning of the Paſchal Time on the ſame. " The which threefold Rule whoſoever ſhall " rightly obſerve, he will never err in ſetting " down the Paſchal Feaſt. But if you deſire " to be more plainly and fully inform'd in all " theſe Particulars, it is written in *Exodus*, " where the People of *Iſrael* being about to " be deliver'd out of *Egypt*, are commanded to

" keep

" keep the firſt *Paſſover*, that the Lord ſaid to
" *Moſes* and *Aaron*. *This Month ſhall be unto* Exod 12.
" *you the beginning of Months; it ſhall be the firſt* 2.
" *Month of the Year to you. Speak ye unto all the*
" *Congregation of Iſrael, ſaying, In the tenth Day*
" *of this Month, they ſhall take to them every Man*
" *a Lamb, according to the Houſe of their Fathers,*
" *a Lamb for an Houſe.* And a little lower,
" *And ye ſhall keep it until the fourteenth Day of* V. 6.
" *the ſame Month; and the whole Aſſembly of the*
" *Congregation of Iſrael ſhall kill it in the Even-*
" *ing.* By which Words it moſt plainly appears,
" that thus in the Paſchal Obſervation mention
" is made of the fourteenth Day, yet ſo as
" that the *Paſſover* is not commanded to be
" kept on the ſame fourteenth Day; but the
" Lamb is commanded to be kill'd on the
" Evening of the fourteenth Day; that is, on
" the fifteenth Day of the Moon, which is the
" beginning of the third Week, when the Moon
" appears in the Sky. And becauſe it was on
" the Night of the fifteenth Moon, when the
" *Egyptians* being ſlain, *Iſrael* was redeem'd
" from a long Captivity, therefore it is ſaid,
" *Seven Days ſhall ye eat unleaven'd Bread.* By Exod. 12.
" which Words all the third Week of the ſame 15.
" Month is decreed to be kept ſolemn. But
" leſt we ſhould think that thoſe ſame ſeven
" Days were to be reckoned from the fourteenth
" to the twentieth, God immediately adds,
" *Even the firſt Day ye ſhall put away Leaven out of*
" *your Houſes; for whoſoever eateth leavened*
" *Bread, from the firſt Day until the ſeventh Day,*
" *that Soul ſhall be cut off from Iſrael*; and ſo
" till he ſays, *For in this ſelf ſame Day I will* V. 17.
" *bring your Army out of the Land of Egypt.*

" Thus

"Thus he calls that the firſt Day of unleaven'd
"Bread in which he was to bring their Army
"out of *Egypt*. But it is evident, that they
"were not brought out of *Egypt* on the four-
"teenth Day, in the Evening whereof the
"the Lamb was kill'd, and which is properly
"call'd the *Paſſover* or *Phaſe*, but on the fifth-
"teenth Day, as is moſt plainly written in the
"Book of *Numbers*. *Departing therefore from*
Num. 33. "*Rameſſe on the fifteenth Day of the firſt Month,*
3. "*the next Day the Iſraelites kept the Paſſover*
"*with an high hand.* Thus the ſeven Days
"of unleaven'd Bread, on the firſt where-
"of the People of God was brought out of
"*Egypt*, are to be reckoned from the beginning
"of the third Week, as has been ſaid, that is,
"from the fourteenth Day of the firſt Month,
"till the one and twentieth of the ſame Month,
"that Day included. But the fourteenth Day
"abſtracted from this Number, is noted down
"by the Name of the *Paſſover*, as is plainly
"made out by what follows in *Exodus*; where
Exod. 12. "when it is ſaid, *For in this ſame Day I will*
17. "*bring your Army out of the Land of Egypt*; it
"is preſently added, *You ſhall keep it a Feaſt*
"*by an Ordinance for ever. In the firſt Month,*
"*on the fourteenth Day of the Month at Even ye*
"*ſhall eat unleavened Bread, until the one and*
"*twentieth Day of the Month at Even. Seven*
"*Days ſhall there be no Leaven found in your*
"*Houſes.* Now, who is there that does not
"perceive, that there are not only ſeven Days,
"but rather eight from the fourteenth to the
"one and twentieth, if the fourteenth be alſo
"reckoned in the Number. But if (as we are
"taught by the true obſerving of the Scripture

"Truth,)

" Truth,) we reckon from the Evening of the
" fourteenth Day to the Evening of the one
" and twentieth, we ſhall certainly find, that
" the ſame Day gives its fourteenth Evening
" for the beginning of the Paſchal Feaſt; ſo
" that the ſacred Solemnity contains no more
" than only ſeven Nights and as many Days.
" By which our Definition is prov'd to be true,
" wherein we ſaid, that the Paſchal Time is to
" be celebrated in the firſt Month of the Year,
" and the third Week of the ſame. For it is
" really the third Week, becauſe it begins on
" the Evening of the fourteenth Day, and ends
" on the Evening of the one and twentieth.
" But ſince CHRIST our Paſchal Lamb is ſlain,
" and has made the Lord's Day, which among
" the Ancients was call'd the firſt after the
" *Sabbath*, a ſolemn Day to us for the Joy of
" his Reſurrection, the Apoſtolical Tradition
" has ſo inſerted it into the Paſchal Feſtivals
" as to decree, that nothing in the leaſt be
" anticipated, or detracted of the Time of
" the legal *Paſſover*; but rather ordains, that
" the ſame firſt Month ſhould be expected,
" purſuant to the Precept of the Law, and ac-
" cordingly the fourteenth Day of the ſame,
" and the Evening thereof. And when this
" Day ſhould happen to fall on the *Sabbath*, every
" one in his Family ſhould take a Lamb, and
" kill it in the Evening, that is, that all the
" Churches throughout the World, which com-
" poſe one Catholick Church, ſhould provide
" Bread and Wine for the Myſtery of the Fleſh
" and Blood of the unſpotted Lamb, *that took*
" *away the Sins of the World*, and after the So-
" lemnity of the proper readings of the Leſſons

" and

" and Prayers of the Paſchal Ceremonies, they
" ſhould offer up theſe Things to the Lord in
" Hopes of future Redemption. For that ſame
" Night in which the People of *Iſrael* were de-
" liver'd out of *Egypt* by the Blood of the Lamb,
" is the very ſame in which all the People of
" God were by CHRIST's Reſurrection deliver'd
" from eternal Death. Then the Morning of
" the Lord's Day appearing, they ſhould ce-
" lebrate the firſt Day of the *Paſchal* Feſtival;
" for that is the Day on which our Lord with
" much Joy of pious Revelation made known
" the Glory of his Reſurrection. The ſame
" is the firſt Day of unleaven'd Bread, concern-
" ing which it is very diſtinctly written in *Le-*
Lev. 27. 5. " *viticus. In the fourteenth Day of the firſt*
" *Month at Even, is the Lord's Paſſover. And*
" *on the fifteenth Day of the ſame Month, is the*
" *Feaſt of unleaven'd Bread unto the Lord; ſeven*
" *Days ye muſt eat unleavened Bread; The firſt*
" *Day ſhall be moſt ſolemn and holy.* If therefore
" it could be, that the Lord's Day ſhould al-
" ways happen on the fifteenth Day of the firſt
" Month, that is, on the fifteenth Moon, we
" might always celebrate *Eaſter* at the very
" ſame Time with the ancient People of God,
" tho' the Nature of the Myſtery be different,
" as we do it with one and the ſame Faith.
" But in regard, that the Day of the Week
" does not keep pace exactly with the Moon,
" the Apoſtolical Tradition which being preach'd
" at *Rome* by St. *Peter*, was confirm'd at *Alex-*
" *andria* by *Mark* the Evangeliſt his Interpreter,
" did appoint, that when the firſt Month was
" come, and in it the Evening of the four-
" teenth Day, the Lord's Day ſhould alſo be

" or-

" expected from the fifteenth till the one and " twentieth Day of the ſame Month. For on " which ſoever of thoſe Days it ſhall fall, *Ea-* " *ſter* will be properly kept on the ſame; for " as much as the ſame belongs to the Number " of thoſe ſeven Days, on which the unleaven'd " Bread is order'd to be kept. Thus it comes " to paſs that our *Eaſter* never deviates either " Way from the third Week of the firſt Month, " but either obſerves the whole, or at leaſt " ſome of the ſeven legal Days of unleaven'd " Bread. For tho' it takes in but one of them, " that is, the ſeventh, which the Scripture ſo " highly commends, ſaying, *But the ſeventh* " *Day ſhall be more ſolemn and holy, ye ſhall do no* " *ſervile Work therein,* none can lay it to our " Charge, that we do not rightly keep our " Lord's Paſchal Day, which we receiv'd from " the Goſpel, in the very third Week of the " firſt Month, which the Law preſcribes. The " Catholick Reaſon of this Obſervance being " thus explain'd, the unreaſonable Error, on " the other hand, of thoſe who, without any " Neceſſity, preſume either to anticipate, or to " go beyond the Term preſcrib'd in the Law, " is manifeſt. For they that think the Lord's " Day of *Eaſter* is to be obſerv'd from the " fourteenth Day of the firſt Month till the " twentieth Moon, do anticipate the Time " preſcrib'd in the Law, without any neceſſary " Reaſon; for when they begin to celebrate " the Vigil of the Holy Night from the Even- " ing of the thirteenth Day, it is plain, that " they place that Day in the beginning of their " *Eaſter*, whereof they find no mention in the " Decree of the Law; and when they refuſe

" to celebrate our Lord's *Eaſter* on the one
" and twentieth Day of the Month, it appears,
" that they wholly exclude that Day from
" their Solemnity, which the Law often re-
" commends as memorable for the greater Fe-
" ſtival; and thus, perverting the Order, they
" place *Eaſter*-Day in the ſecond Week, and
" ſometimes keep all in the ſame, and never
" bring it to the ſeventh Day of the third
" Week. And again, becauſe they rather think
" that *Eaſter* is to be kept on the ſixteenth
" Day of the ſaid Month, and ſo to the two
" and twentieth, they no leſs erroneouſly, tho'
" the contrary way, deviate from the right
" Way of Truth, and as it were avoiding to
" be ſhipwreck'd on *Scylla*, run down to be
" drowned in the Whirpool of *Carybdis*. For
" when they teach that *Eaſter* is to be begun
" at the Riſing of the ſixteenth Moon of the
" firſt Month, that is, from the Evening of the
" fifteenth Day; it is manifeſt, that they al-
" together exclude from their Solemnity the
" fourteenth Day of the ſame Month, which
" the Law in the firſt Place, and chiefly re-
" commends; ſo as that they ſcarce touch up-
" on the Evening of the fifteenth Day, on
" which the People of God were deliver'd from
" the *Egyptian* Servitude, and on which our
" Lord by his Blood refcu'd the World from the
" Darkneſs of Sin, and on which being alſo
" bury'd, he gave us Hopes of a Bleſſed Re-
" poſe after Death. And the ſame Perſons ta-
" king upon themſelves the Penalty of their
" Error, when they place the Lord's Day of
" *Eaſter* on the twenty ſecond Day of the Month,
" do by an open Tranſgreſſion exceed the legal

" Term

" Term of *Eaſter*, as beginning the *Eaſter* on
" the Evening of that Day, in which the Law
" appointed it to be finiſh'd and compleated;
" and appoint that the firſt Day of *Eaſter*,
" whereof no mention is any where found in
" the Law, *viz.* the firſt of the fourth Week.
" And they are ſometimes miſtaken, not only
" in the Definition and Computation of the
" Moon's Age, but alſo in the finding of the
" firſt Month. The which Controverſy is
" longer than that it can or ought to be con-
" tain'd in this Letter. I will only ſay thus
" much, that by the vernal Equinox, it may
" be ever infallibly found, which is the
" firſt Month of the Year, according to the
" Lunar Calculation, and which the laſt. But
" the Equinox, according to the Opinion of
" all the Eaſtern Nations, and particularly of
" the *Egyptians*, who exceed all other learned
" Men in that Calculation, uſually happens on
" the twelfth Day of the *Kalends* of *April*, as
" we alſo prove by Horological Inſpection.
" Whatſoever Moon therefore is full before the
" Equinox, being on the fourteenth or fifteenth
" Day, the ſame belongs to the laſt Month
" of the foregoing Year, and conſequently is not
" proper for celebrating of *Eaſter*; but that
" which is full after the Equinox, or on the
" very Equinox, on that it is to be known be-
" yond all doubt, as belonging to the firſt
" Month, that the Ancients were wont to ce-
" lebrate the *Paſſover*, and that we ought to
" keep *Eaſter* when the *Sunday* comes. And
" that this muſt be ſo there is this cogent Rea-
" ſon, becauſe it is written in *Geneſis*, that
" *God made two Lights. A greater Light to rule*

" *the Day, and a leſſer Light to rule the Night.*
" Or as another Edition has it, *A greater Light*
" *to begin the Day, and a leſſer to begin the Night.*
" The Sun therefore proceeding from the
" midſt of the Eaſt, fix'd the Vernal Equinox
" by his Riſing, and afterwards the Moon,
" the Sun ſetting in the Evening, follow'd
" full from the midſt of the Eaſt; thus every
" Year the ſame firſt Month of the Moon muſt
" be obſerv'd in the like Order, ſo that the
" full Moon muſt be either on the very Day
" of the Equinox, as was done from the Be-
" ginning, or after that is paſs'd. But if the
" full of the Moon ſhall happen to be but one
" Day before the Time of the Equinox, the
" aforeſaid Reaſon proves, that ſuch Moon is
" not to be aſſign'd to the firſt Month of the
" new Year, but rather to the laſt of the Pre-
" cedent, and that it is therefore not proper
" for the Paſcal Feſtival. Now if it will pleaſe
" you likewiſe to hear the myſtical Reaſon in
" this Affair, we are commanded to keep *Ea-*
" *ſter* in the firſt Month of the Year, which is
" alſo call'd the Month of the new Fruit, be-
" cauſe we are to celebrate the Myſteries of
" our Lord's Reſurrection, and our Deliverance,
" with the Spirit of our Mind renew'd to the
" Love of Heavenly Things. We are com-
" manded to keep it in the third Week of the
" ſame Month, becauſe CHRIST who had
" been promis'd before the Law, and under
" the Law, came with Grace into himſelf, in
" the third Age of the World, to be ſlain as
" our *Paſſover*; and riſing from the Dead the
" third Day after the Offering of his Paſſion,
" he would have this call'd the Lord's Day,

" and

" and the Feſtival of his Reſurrection to be
" Yearly celebrated on the ſame. For we alſo
" only in this manner truly celebrate his Solem-
" nity, if we take care with him to keep the
" *Paſſover*, that is, the Paſſage out of this
" World to the Father, by Faith, Hope and
" Charity. We are commanded to obſerve
" the full Moon of the Paſchal Month after
" the Vernal Equinox, to the end, that the
" Sun may firſt make the Day longer than the
" Night, and then the Moon may afford the
" World her full Orb of Light; for as much
" as firſt *the Sun of Righteouſneſs, in whoſe*
" *Wings is Salvation*, that is, our Lord JESUS,
" by the Triumph of his Reſurrection diſpell'd
" all the Darkneſs of Death, and ſo aſcending
" into Heaven, fill'd his Church, which is of-
" ten ſignify'd by the Name of the Moon,
" with the Light of inward Grace, by ſending
" down the Spirit upon her. The which Or-
" der of our Salvation the Prophet taking in-
" to Conſideration, ſaid, *The Sun was exalted*
" *and the Moon ſtood in her Order.* He there-
" fore, who ſhall contend that the full Paſchal
" Moon can happen before the Equinox, de-
" viates from the Doctrine of the Holy Scri-
" ptures in the Celebration of the greateſt
" Myſteries, and agrees with thoſe who con-
" fide that they may be ſav'd without the pre-
" venting Grace of CHRIST; and who pre-
" ſume to teach, that they might have attain'd
" to perfect Righteouſneſs, tho' the true Light
" had never vanquiſh'd the Darkneſs of the
" World by dying and riſing again. Thus af-
" ter the Riſing of the Equinox, after the
" full Moon of the firſt Month following the

" other in due Courſe; that is, after the End " of the fourteenth Day of the ſame Month, " all which we have learnt from the Law, are " to be obſerv'd; we ſtill, by the Inſtruction " of the Goſpel, wait in the third Week for " the Lord's Day; and thus at length we cele- " brate our due *Eaſter* Solemnity, to ſhow " that we do not with the Ancients honour " the ſhaking off of the *Egyptian* Yoke; but " that, with devout Faith and Affection, " we worſhip the Redemption of the whole " World, the which having been prefigur'd in " the Deliverance of God's ancient People, " was compleated in CHRIST's Reſurrection, " to make it appear, that we rejoice in a moſt " aſſured Hope of the Day of our own Reſur- " rection, which we believe will happen on the " ſame Lord's Day. Now this Calculation of " *Eaſter*, which we ſhow you, is to be follow'd, " is contain'd in a Circle or Revolution of " nineteen Years, which began long ſince, that " is, in the very Times of the Apoſtles, eſpe- " cially at *Rome*, and in *Egypt*, as has been " ſaid above. But by the Induſtry of *Euſebius*, " who took his Surname from the Bleſſed Mar- " tyr *Pamphilus*, it was reduc'd into a plainer " Method; inſomuch that, what till them us'd " to be ſent about to all the ſeveral Churches " by the Patriarch of *Alexandria*, might from " that Time forward be moſt eaſily known by " all Men, the Courſe of the fourteenth Day " of the Moon being regularly order'd. The " which Paſchal Calculation, *Theophilus*, Pa- " triarch of *Alexandria*, compos'd for the Em- " peror *Theodoſius*, for an hundred Years to " come. *Cyril* alſo his Succeſſor, compriſed a

" Se-

'Series of ninety five Years in five nineteen
'Years Revolutions. After whom *Dionyſius*
'*Exiguus* added as many more in the ſame
'manner, the which reach'd down to our
'Time. The Expiration whereof drawing
'near, there is not ſo great a Number of Cal-
'culators, that even in our Churches through-
'out *Britain*, there are many, who, having
'learnt thoſe ancient Rules of the *Egyptians*,
'can with great Eaſe carry on thoſe Revolu-
'tions of the Paſchal Times for any diſtant
'Number of Years, even to five Hundred and
'thirty two Years, if they will. After the
'Expiration whereof, all that belongs to the
'Sequel of the Sun and Moon, of Month and
'Week, return in the ſame Order as before.
'We therefore forbear to ſend you thoſe Revo-
'lutions of the Times to come, becauſe you
'only deſiring to be inſtructed in the Reaſon
'of the Paſchal Time, did declare you had
'enough of thoſe Catholick Tables of *Eaſter*.
'But having ſaid ſo much briefly and ſuccinctly,
'as you requir'd concering *Eaſter*, I alſo exhort
'you to take care to promote the Tonſure, as Ec-
'cleſiaſtical and agreeable to the Chriſtian Faith,
'for concerning that you likewiſe deſir'd me to
'write to you. And we know indeed, that neither
'the Apoſtles were all ſhorn after one and the ſame
'manner, nor does the Catholick Church, tho' it
'agrees in the ſame Faith, Hope and Charity
'in God, agree in one and the ſame Form of
'Tonſure throughout the World. In fine, to
'look back to the Remoter, that is, the Times
'of the Patriarchs, *Job*, the Example of Pati-
'ence, when, upon the Approach of the Time
'of Tribulation, he ſhore his Head, made it
'appear, that he had us'd in Time of Proſpe-

'rity to let his Hair grow. And *Joſeph* the 'great Practiſer and Teacher of Chaſtity, Hu-'mility, Piety, and other Vertues, is read to 'have been ſhorn, when deliver'd from Servi-'tude; by which it appears, that during the 'Time of the ſaid Servitude, he was in the 'Priſon without cutting his Hair. Obſerve 'how each of theſe Men of God differ'd in the 'manner of their Appearance abroad, tho' their 'inward Conſcience agreed in the like Gift of 'Virtues. But if we may be allow'd to ſpeak 'our Thoughts, the Difference of Tonſure is 'not hurtful to thoſe whoſe Faith is pure to-'wards God, and their Charity ſincere towards 'their Neighbour, eſpecially ſince we do not 'read that there ever was any Controverſy among 'the Catholick Fathers about the Difference 'of Tonſure, as there has been about the Dif-'ference in keeping of *Eaſter*, or in Matters 'of Faith. However, among all the Tonſures 'that are to be found in the Church, or among 'all the Race of Men, I think none of right 'ought to be more follow'd or embrac'd by 'us, than that which he had on his Head, 'to whom, upon his Confeſſion, our Lord ſaid, '*Thou art Peter and upon this Rock, I will build* '*my Church, and the Gates of Hell ſhall not pre-*'*vail againſt it, and to thee I will give the Keys* '*of the Kingdom of Heaven.* Nor do I think any 'ought to be more abhorr'd and deteſted with 'good Reaſon of all the Faithful, than that 'which he us'd, to whom *Peter*, when he 'would have bought the Grace of the Holy 'Ghoſt, ſaid, *Thy Mony be with thee to Perdi-*'*tion; becauſe you thought the Gift of God to be* '*purchas'd for Mony. There is no Part or Lot*

'*for*

'*for you in this Speech.* Nor are we ſhorn in 'the manner of a Crown, only becauſe *Peter* 'was ſo ſhorn; but becauſe *Peter* was ſo ſhorn 'in Memory of the Paſſion of our Lord; there-'fore we alſo, who deſire to be ſav'd by the 'ſame Paſſion, do with him bear the Sign 'of the ſame Paſſion on the Top of our Head, 'that is, the higheſt Part of our Body. For 'as all the Church, becauſe it was made a 'Church by the Death of him that gave it Life, 'is wont to bear the Sign of his Holy Croſs 'on the Forehead, to the end, that it may by 'the conſtant Protection of his Enſign be de-'fended from the Aſſaults of the evil Spirits, 'and by the frequent Admonition of the ſame 'be inſtructed, that it is in like manner, to 'crucify its Fleſh with its Vices and Concu-'piſcences; ſo alſo it behoves thoſe, who 'have either taken the Vows of Monks, or 'have any Degree among the Clergy to curb 'themſelves the more ſtrictly by Continence. 'Every one of them is likewiſe to bear on his 'Head by means of the Tonſure, the Form of 'the Crown, which he in his Paſſion bore of 'Thorns, that he might bear the Thorns and 'Briars of our Sins; that is, that he might re-'move and take them from us; that they may 'alſo at firſt Sight ſhow, that they willingly, 'and with a ready Mind endure Scoffs and 'Reproaches for his ſake; to the end to make 'it appear, that they always expect *the Crown 'of eternal Life, which God has promis'd to thoſe 'that love him,* and that for the gaining there-'of they deſpiſe both the Adverſities and the 'Proſperities of this World. But as for the 'Tonſure which *Simon Magus* is ſaid to have

'us'd

'us'd, pray, what Chriſtian will not immedi-
'ately deteſt and caſt it off with his Magick?
'The which looking upon the Top of the
'Forehead, does ſeem indeed to reſemble a
'Crown; but when you come to look upon
'the Neck, you will find the Crown you thought
'you had ſeen cut off ſhort; that you may
'be ſatisfy'd ſuch a Diſtinction properly be-
'longs not to *Chriſtians* but to *Simoniacs*, ſuch
'as were indeed in this Life thought worthy
'of a perpetual Crown of Glory by Men that
'were deceiv'd; but in that Life which is to
'follow this, are not only depriv'd of all Hopes
'of a Crown, but are moreover condemned to
'eternal Puniſhment. But do not think that
'I have ſaid thus much, as judging thoſe who
'uſe this Tonſure, are to be damn'd, in caſe
'they favour the Catholick Unity in Faith and
'Actions; no, I confidently declare, that ma-
'ny of them have been holy and worthy of
'God. Of which Number is *Adamannus*, the
'Abbat, and renowned Prieſt of *Columb*, who,
'when ſent Embaſſador by his Nation to King
'*Aldfrid*, coming to ſee our Monaſtery, and
'diſcovering wonderful Wiſdom, Humility
'and Religion in his Words and Behaviour, a-
'mong other Things I ſaid to him in Diſcourſe,
'I beſeech you, holy Brother, who think you
'are advancing to the Crown of Life, which
'knows no Period, why do you contrary to
'the Habit of your Faith, wear on your Head
'a Crown that is terminated, or bounded?
'And if you aim at the Society of St. *Peter*,
'why do you imitate the Tonſure of him,
'whom he anathematiz'd; and why do you
'not rather even now ſhow you, to your ut-
'moſt

'moſt Affect the Habit of him with whom you 'deſire to live happy for ever. *He anſwer'd,* 'Be aſſur'd, my dear Brother, that tho' I have '*Simon*'s Tonſure, according to the Cuſtom of 'my Country, yet I utterly deteſt and abhor 'the *Simoniacal* Wickedneſs; and I deſire, as 'far as my Littleneſs is capable of doing it, 'to follow the Footſteps of the moſt Bleſſed 'Prince of the Apoſtles. *I reply'd,* I verily be-'lieve it is as you ſay; but let it appear by 'ſhowing in your Faces ſuch Things as you 'know to be his, that you in your Hearts em-'brace whatſoever is of *Peter* the Apoſtle. 'For I believe your Wiſdom does eaſily judge, 'that it is much more proper to eſtrange your 'Countenance already dedicated to God from 'the Reſemblance of his Aſpect, whom from 'your Heart you abhor, and of whoſe hideous 'Face you would ſhun the Sight; and, on the 'other hand, that it becomes you to imitate 'the outward Reſemblance of him, whom you 'ſeek to have your Advocate with God, as you 'deſire to follow his Actions, or Inſtructions. 'This I then ſaid to *Adamannus,* who indeed 'ſhow'd how much he had improv'd upon ſee-'ing the Statutes of our Churches, when re-'turning into *Scotland,* he afterwards by his 'preaching brought great Numbers of that 'Nation over to the Catholick Obſervance of 'the Paſchal Time; tho' he was not yet able 'to reduce to a better Way the Monks that 'liv'd in the Iſland of *Hii,* over whom he pre-'ſided as their Ruler. He would alſo have 'been mindful to amend the Tonſure, if his 'Authority had extended ſo far. I alſo admo-'niſh your Wiſdom, O King, that you endea-

'your

'vour in all Points, with your Nation, over
'which the King of Kings, and Lord of Lords
'has plac'd you to obſerve thoſe Things which
'appertain to the Unity of the Catholick and
'Apoſtolick Church; for by that means it will
'come to paſs, that after the Power of your
'Temporal Kingdom, the moſt Bleſſed Prince
'of the Apoſtles will readily lay open to you
'and yours the Entrance into the Heavenly
'Kingdom, with the reſt of the Elect. The
'Grace of the eternal King preſerve thee in
'Safety, long reigning, for the Peace of us
'all, my moſt beloved Son in CHRIST.

This Letter having been read in the Preſence of King *Naiton*, and many more of the beſt learned, and carefully interpreted into his own Language by thoſe who could underſtand it, he is ſaid to have much rejoic'd at the Exhortation; inſomuch, that riſing from among his great Men that ſate about him, he knelt on the Ground, giving Thanks to God, for that he had been found worthy to receive ſuch a Preſent from the Land of the *Engliſh*, and, ſaid he, *I knew indeed before, that this was the true Celebration of* Eaſter, *but now, I ſo fully know the Reaſon for obſerving of this Time, that I ſeem convinc'd that I knew little of it before. Therefore I publickly declare, and do proteſt to you, that are here preſent, that I will for ever continually obſerve this Time of* Eaſter, *with all my Nation; and I do decree, that this Tonſure, which we have heard is moſt reaſonable, ſhall be receiv'd by all the Clergy in my Kingdom.* Accordingly he immediately perform'd by his Regal Authority, what he had ſaid. For the nineteen Years

Circles

Circles or Revolutions were preſently, by publick Command, ſent throughout all the Provinces of the *Picts* to be tranſcrib'd, learnt and obſerv'd, the erroneous Revolutions of eighty four Years being every where ſuppreſs'd. All the Miniſters of the Altar and Monks had the Crown ſhorn, and the corrected Nation rejoic'd, as being newly put under the Direction of *Peter* the moſt bleſſed Prince of the Apoſtles, and to be ſecur'd under his Protection.

CHAP. XXIII.

How the Monks of Hii, *and the Monaſteries that were ſubject to them, began to celebrate the Canonical* Eaſter, *at the Preaching of* Ecgbercht.

NOT long after thoſe Monks alſo of the *Scotiſh* Nation, who liv'd in the Iſle of *Hii*, with the other Monaſteries that were ſubject to them, were by the Aſſiſtance of our Lord reduc'd to the Canonical Obſervation of *Eaſter*, and Tonſure. For in the Year after the Incarnation of our Lord 716, when *Oſred* being ſlain, *Coenred* took upon him the Government of the Kingdom of the *Northumbrians*, the Beloved of God, and worthy to be nam'd with all Honour, the Father and Prieſt *Ecgberht*, whom we have often mention'd before, coming to them, he was honourably receiv'd, and with much Joy. Who being a moſt

moſt agreeable Teacher, and a moſt devout Practiſer of thoſe Things which he taught, ought to be perform'd, and being moſt willingly heard by all, by his pious and frequent Exhortations, chang'd that inveterate Tradition of their Anceſtors, of whom may be ſaid thoſe Words of the Apoſtle, *That they had the Zeal of God, but not according to Knowledge.* He taught them to perform the principal Solemnity after the Catholick and Apoſtolical Manner, as has been ſaid, under the Figure of a perpetual Circle; the which appears to have been done through a wonderful Diſpenſation of the Divine Goodneſs; to the end, that by reaſon the ſame Nation had taken care willingly and without Envy, to communicate to the *Engliſh* People the Knowledge they have of the true Deity, it ſhould afterwards by means of the *Engliſh* Nation be reduc'd where it was defective to the perfect Rule of Life. Even as, on the contrary, the *Britons*, who would not acquaint the *Engliſh* with the Knowledge they had of the Chriſtian Faith, now the *Engliſh* People do believe, and are thoroughly inſtructed in the Rule of the Catholick Faith, do ſtill continue inveterate and halting in their Ways, expoſe their Heads without a Crown, and keep the Solemnity of CHRIST without the Society of the Church. The Monks of *Hii*, by the Inſtruction of *Ecgbert*, receiv'd the Catholick Rites of Life, under the Abbat *Dunchad*, about eighty Years after they had ſent *Aidan* to preach to the *Engliſh* Nation. The Man of God *Ecgbercht* remain'd thirteen Years in the aforeſaid Iſland, which he had conſecrated to CHRIST, as it were with a

new

new ſhining Light of Eccleſiaſtical Society and Peace. In the Year of our Lord's Incarnation, 729. in which the *Eaſter* of our Lord was celebrated on the eighth Day of the *Kalends* of *May*, he having perform'd the Solemnity of the Maſs, in Memory of the ſame Reſurrection of our Lord, departed that ſame Day to our Lord, and perfected the Joy of the greateſt Feſtival, which he had begun with the Brethren, whom he had converted to the Unity of Grace, with our Lord, the Apoſtles and the other Citizens of Heaven; or rather never ceaſes to celebrate the ſame. But it was a wonderful Diſpenſation of the Divine Providence, that the venerable Man did not only paſs out of this World to the Father, in *Eaſter*, but alſo when *Eaſter* was celebrated on that Day, on which it had never been wont to be kept in thoſe Parts. The Brethren rejoic'd in the certain and Catholick Knowledge of the Time of *Eaſter*, they rejoic'd in the Protection of their Father, departing to our Lord, by whom they had been corrected. He congratulated his being ſo long continu'd in the Fleſh, till he ſaw his Followers admit of, and celebrate that as *Eaſter* Day, with him, which they had ever before avoided. Thus the moſt Reverend Father being aſſur'd of their ſtanding corrected, rejoic'd that he might ſee the Day of our Lord, ſaw it and was glad.

Chap. XXIV.

Of the preſent State of the Engliſh *Nation, or of all* Britain, *with an Hiſtorical Recapitulation of the whole Work, and ſomething concerning the Perſon of the Author.*

Ann. 725. IN the Year of our Lord's Incarnation, 725, being the ſeventh Year of *Oſric*, King of the *Northumbrians*, who ſucceeded *Coenred*, *Vi-ſtred*, the Son of *Ecgberht*, King of *Kent*, dy'd, on the ninth of the *Kalends* of *May*, and left his three Sons, *Ethilberht*, *Eadbercht* and *Alric*, Heirs of that Kingdom, which he had govern'd 34 Years and an half. The next Year after, whom, dy'd *Tobias*, Biſhop of the Church of *Rocheſter*, a moſt learned Man, as has been ſaid before; for he was Diſciple to the Maſters of Bleſſed Memory, *Theodore*, the Archbiſhop, and Abbat *Adrian*, by which means, as we have before obſerv'd, beſides his Erudition in Eccleſiaſtical and general Literature, he learn'd both the *Greek* and *Latin* Tongues to ſuch Perfection, that they were as well known and familiar to him as his Native Language. He was bury'd in the *Portico* of St. *Paul* the Apoſtle, which he had built within the Church of St. *Andrew* for his own Place of Burial. After him *Aldwlf* took upon him the Office of Biſhop, being conſecrated by Archbiſhop Berchtſ-

Berchtwald. In the Year of our Lord's Incarnation 728, two Comets appear'd about the Sun, to the great Terror of the Beholders. One of them went before the Riſing Sun in the Morning, the other follow'd him ſitting at Night, as it were preſaging much Deſtruction to the Eaſt and Weſt; or one was the Forerunner of the Day, and the other of the Night, to ſignify that Mortals were threatned with Calamities at both Times. They carry'd their flaming Buſh towards the North, as it were ready to ſet Fire. They appear'd in *January*, and continu'd for near two Weeks. At which Time a dreadful Plague of *Saracens* ravag'd *France* with miſerable Slaughter; and they not long after in that Country receiv'd the Puniſhment due to their Wickedneſs. In which Year the Holy Man of our Lord, *Ecgberht*, departed to our Lord, as has been ſaid above, on *Eaſter* Day; and then after *Eaſter*, that is, on the ſeventh Day of the *Ides* of *May*, *Oſric*, King of the *Northumbrians* departed this Life, after he had reign'd eleven Years, and appointed *Ceolwlf*, Brother to *Coenred*, who had reign'd before him, his Succeſſor. The Beginning and Progreſs of whoſe Reign were ſo fill'd with adverſe Diſturbances, that it cannot yet be known what is to be writ concerning them, or what End they will have. In the Year of our Lord's Incarnation 731, Archbiſhop *Berchtwald* worn out with Age dy'd, on the fifth Day of the *Ides* of *January*, having held his See thirty ſeven Years, ſix Months and fourteen Days. In his ſtead the ſame Year, *Tatwine*, of the Province of the *Mercians*, was made Archbiſhop, having been a Prieſt in the Monaſtery, call'd

Ann. 728.

Ann. 731.

Brindun. He was conſecrated in the City of *Canterbury* by the venerable Men, *Daniel*, Biſhop of *Wincheſter*, *Ingwald* of *London*, *Alduin* of *Litchfield*, and *Aldulf* of *Rocheſter*, on *Sunday* the tenth of *June*, being a Man renowned for Religion and Wiſdom, and notably learned in ſacred Writ. Thus at preſent, the Biſhops *Tatwine* and *Aldulf* preſide in the Churches of *Kent*; *Ingwald* in the Province of the *Eaſt-Saxons*. In the Province of the *Eaſt-Angles*, *Ealdbercht* and *Hadulac* are Biſhops; In the Province of the *Weſt-Saxons*, *Daniel* and *Forthere* are Biſhops, in the Province of the *Mercians*, *Aldwine*. Among thoſe People who live beyond the River *Severn* to the Weſtward, *Walſtod* is Biſhop; in the Province of the *Huiccians*, *Wilfrid*; in the Province of the *Lindisfarns*, *Cynibercht* preſides; the Biſhoprick of the Iſle of *Wight* belongs to *Daniel*, Biſhop of *Wincheſter*. The Province of the *South-Saxons*, having now continu'd ſome Years without a Biſhop, receives the Epiſcopal Miniſtry from the Prelate of the *Weſt-Saxons*. All theſe Provinces, and the others Southward to the Bank of the River *Humber*, with their Kings, are ſubject to King *Ethelbald*. But in the Province of the *Northumbrians*, where King *Ceolwlf* reigns, four Biſhops now preſide; *Wilfrid* in the Church of *York*, *Ethilwald* in that of *Lindisfarn*, *Acca* in that of *Hagulſtad*, *Pecthelm* in that which is call'd *Candida Caſa*, or the *White Houſe*, the which, the Number of the Faithful being increas'd, has been lately added to the Number of Epiſcopal Sees, and has him for its firſt Prelate. The Nation of the *Picts* alſo at this Time is at Peace with the *Engliſh* Nation, and rejoices

in

in being Partaker of the Catholick Peace and Verity with the univerſal Church. The *Scots* that inhabit *Britain* being ſatisfy'd with their own Territories, contrive no Miſchief againſt the Nation of the *Engliſh*. The *Britons*, tho' they for the moſt part, through an innate Hatred, are averſe to the *Engliſh* Nation, and wrongfully, and out of wicked Cuſtom, oppoſe the appointed *Eaſter* of the whole Catholick Church; yet both the divine and human Power withſtanding them, they can in neither part prevail as they deſire; for tho' in part they are their own Maſters, yet in ſome part they are alſo brought under Subjection to the *Engliſh*. This peaceable and calm diſpoſition of Times prevailing, many of the *Northumbrians*, as well of the Nobility as private Perſons, laying aſide their Weapons, rather incline to addict themſelves and their Children to Monaſtical Vows, receiving the Tonſure, than to ſtudy Martial Diſcipline. What will be the End hereof, the next Age will ſhow. This is for the preſent the State of all *Britain*; in the Year ſince the coming of the *Engliſh* into *Britain* about 285, but of our Lord's Incarnation 731; in whoſe Reign may the Earth ever rejoice, and *Britain* congratulating in its Faith, *may many Iſlands rejoice*, and may they confeſs to the Memory of his Holineſs. Pſ. 97. 1.

Anno 601, Pope *Gregory* ſent the Pall into *Britain* to *Auguſtin*, who was already made Biſhop, as alſo ſeveral Miniſters of the Word, among whom was *Paulinus*.

Anno 603, A Battle was fought at *Degſaſtane*.

Anno 604, The *Eaſt-Saxons* receiv'd the Faith of CHRIST under King *Sæbercht*, and the Biſhop *Mellitus*.

Anno 605, *Gregory* dy'd.

Anno 616, *Edilbert* King of *Kent*, deceas'd.

Anno 620, The venerable *Paulinus* was by Archbiſhop *Juſtus* ordain'd Biſhop of the Nation of the *Northumbrians*.

Anno 626, *Eanfled* Daughter to King *Edwin* was baptiz'd, with twelve others, on *Whitſun-Saturday*.

Anno 627, King *Edwin* was baptiz'd with his Nation at *Eaſter*.

Anno 633, King *Edwin* being kill'd, *Paulinus* return'd to *Kent*.

Anno 640, *Eadbald*, King of *Kent*, dy'd.

Anno 642, King *Oſwald* was ſlain.

Anno 644, *Paulinus* firſt Biſhop of *York*, but now of the City of *Rocheſter*, departed to our Lord.

Anno 651, King *Oſwine* was kill'd, and Biſhop *Aidan* dy'd.

Anno 653, The *Midland Angles* under their Prince *Peada* receiv'd the Myſteries of the Faith.

Anno 655, *Penda*, King of the *Mercians* was ſlain, and the *Mercians* became Chriſtians.

Anno 664, There hapned an Eclipſe of the Sun; *Earconberht*, King of *Kent*, dy'd; and *Colman* return'd to the *Scots*, and a Peſtilence came;

came; and *Ceadda* and *Wilfrid* were ordain'd Biſhops of the *Northumbrians.*

Anno 668, *Theodore* was ordain'd Biſhop.

Anno 670, *Oſwi*, King of the *Northumbrians*, dy'd.

Anno 673, *Ecgberht*, King of *Kent*, dy'd, and a Synod was held at *Herudford*, in the Preſence of King *Ecgfrid*, Archbiſhop *Theodore* preſiding, which was very beneficial, and conſiſted of ten Chapters.

Anno 675, *Wlfere* King of the *Mercians*, dying, when he had reign'd ſeventeen Years, left the Crown to his Brother *Ethelred.*

Anno 676, *Ethelred* ravag'd *Kent.*

Anno 678, A Comet appear'd; Biſhop *Wilfrid* was drove from his See by King *Ecgfrid*, and *Boſa*, *Eata* and *Eadbert* were conſecrated Biſhops in his ſtead.

Anno 679, *Elſwine* was kill'd.

Anno 680, A Synod was held in the Field, call'd *Hethfeld*, concerning the Chriſtian Faith, Archbiſhop *Theodore* preſiding, where *John* the *Roman* Abbat was alſo preſent. In which Year alſo the Abbeſs *Hilda* dy'd at *Streaneſchalch.*

Anno 685, *Ecgfrid*, King of the *Northumbrians* was ſlain.

The ſame Year, *Lothere*, King of *Kent*, dy'd.

Anno 688, *Ceadwal* King of the *Weſt-Saxons* went to *Rome* from *Britain.*

Anno 690, Archbiſhop *Theodore* dy'd.

Anno 697, Queen *Oſtrid* was murder'd by her own People, that is, the Nobility of the *Mercians.*

Anno 698, *Berctred* the Royal Commander of the *Northumbrians*, was ſlain by the *Picts.*

Anno 704, *Ethilred* becoming a Monk, after he had reign'd thirty Years over the Nation of the *Mercians*, gave up the Kingdom to *Coenred*.

Anno 705, *Aldfrid* King of the *Northumbrians* dy'd.

Anno 709, *Coenred* King of the *Mercians*, having reign'd ſix Years, went to *Rome*.

Anno 711, General *Berhtfrid* fought with the *Picts*.

Anno 716, *Oſred* King of the *Northumbrians*, was kill'd; and *Ceolred* King of the *Mercians*, dy'd; and *Ecgberht*, the Man of God reduc'd the Monks of *Hii* to the Catholick *Eaſter*, and Eccleſiaſtical Tonſure.

Anno 725, *Wichtred* King of *Kent*, dy'd.

Anno 729, Comets appear'd; the Holy *Ecgberht* departed; and *Oſric* dy'd.

Anno 731, Archbiſhop *Berhtwald* dy'd.

The ſame Year *Tatwine* was conſecrated Archbiſhop.

In the Year from the Incarnation of our Lord 732, *Ecgberht* was made Biſhop of *York*, in the room of *Wilfrid*; *Cymbert* Biſhop of *Lindisfarn* dy'd.

Anno 733, There hapned an Eclipſe of the Sun, on the 18th Day of the *Kalends* of *September*, about the third Hour of the Day; ſo that almoſt all the Orb of the Sun ſeem'd to be cover'd with a very black and horrid Shield.

In the Year from the Incarnation of our Lord 733, Archbiſhop *Tatwine* having receiv'd the Pall by Apoſtolical Authority, ordain'd *Alwich* and *Sigfrid* Biſhops.

Anno 734, The Moon on the ſecond of the *Ides* of *February*, about the Time of Cocks Crowing,

Crowing, was, for about an whole Hour cover'd with a bloody Red, after which a Blackneſs following, ſhe return'd to her own Light.

In the Year from the Incarnation of our Lord, 734, Biſhop *Tatwine* dy'd.

What follows appears not to have been the Work of Venerable Bede; *but of another Hand.*

In the Year from the Incarnation of our Lord 735, *Nothelm* was ordain'd Archbiſhop; and Biſhop *Ecgbert* having receiv'd the Pall from the Apoſtolical See, was the firſt confirm'd Archbiſhop after *Paulinus*, and ordain'd *Fruidbert* and *Fruidwald* Biſhops; and the Prieſt BEDE dy'd.

Anno 737, Too much Drought render'd the Land unfruitful, and *Ceolwlf* being voluntarily ſhorn, left the Kingdom to *Eadbert*.

Anno 739, *Edilhart* King of the *Weſt-Saxons*, dy'd, as did Archbiſhop *Nothelm*.

Anno 740, *Cuthbert* was conſecrated in *Nothelm*'s ſtead. *Edilwald* King of the *Mercians*, through impious Fraud waſted Part of the *Northumbrians*, their King *Eadbert*, with his Army, being employ'd againſt the *Picts*. Biſhop *Edilwald* dy'd alſo, and *Conwlf* was conſecrated in his ſtead. *Amwin* and *Eadbert* were ſlain.

Anno 741, Firſt a great Drought hapned in the Country. *Charles*, King of the *Franks*, dy'd, and his Sons *Caroloman* and *Pipin* reign'd for him.

Anno 745, Biſhop *Wilfrid*, and *Inguald*, Biſhop of *London*, departed to our Lord.

Anno

Anno 747, The Man of God, *Herefrid*, dy'd.

Anno 750, *Cudred* King of the *Weſt-Saxons*, roſe up againſt King *Edilwald* and *Oenguſe*. *Thenevus* and *Eanred* dy'd. *Eadbert* added the Plain of *Cyilc* and other Places to his Dominions.

Anno 756, In the 5th Year of King *Eadbert*, on the *Ides* of *January*, there hapned an Eclipſe of the Sun. Afterwards, the ſame Year and Month, on the 9th of the *Kalends* of *February*, the Moon ſuffer'd an Eclipſe being moſt horridly black.

Anno 754, *Boniface*, call'd alſo *Winfrid*, Biſhop of the *Franks*, receiv'd the Crown of Martyrdom with 53 others, and *Redger* was conſecrated Archbiſhop in his ſtead by Pope *Stephen*.

Anno 757, *Edilbald* King of the *Mercians*, was miſerably murder'd in the Night by his own Tutors. *Beonred* began his Reign. *Cymwulf* King of the *Weſt-Saxons*, dy'd. And the ſame Year *Offa* having vanquiſh'd *Beonred*, in a bloody manner ſought to gain the Kingdom of the *Mercians*.

Anno 758, *Eadbert* King of the *Northumbrians*, receiving St. *Peter*'s Tonſure for the Love of God, and to gain the Heavenly Country by Violence, left the Kingdom to his Son *Oſwulf*.

Anno 759, *Oſwulf* was wickedly murder'd by his own Servants, and *Edilwald* being choſen the ſame Year by his People, enter'd upon the Kingdom; in whoſe ſecond Year there hapned a great Tribulation of Mortality, and continu'd almoſt two Years, ſeveral grievous Diſtempers raging; but more eſpecially the Diſeaſe of the *Dyſentery*.

Anno

Anno 761, *Oeng* King of the *Picts*, dy'd, who from the Beginning to the End of his Reign continu'd a bloody Tyrannical Butcher. *Oſwin* was alſo ſlain.

Anno 765, King *Aluchred* was advanc'd to the Throne.

Anno 766, Archbiſhop *Ecgbert* of the Royal Race, and endu'd with Divine Knowledge, as alſo *Erithubert*, both of them truly faithful Prelates departed to our Lord.

The following is Venerable Bede's *Account of himſelf.*

THUS much of the *Eccleſiaſtical Hiſtory* of the *Britons*, and more eſpecially of the *Engliſh* Nation, as far as I could learn either from the Writings of the Ancients, or the Tradition of our Anceſtors, or of my own Knowledge, has, with the Help of God been digeſted by me, *Bede*, the Servant of God, and Prieſt of the Monaſtery of the Bleſſed Apoſtles, *Peter* and *Paul*, which is at *Wiremuth* and *Gyrwum*; who being born in the Territory of that ſame Monaſtery, at ſeven Years of Age, was given to be educated by the moſt Reverend Abbat *Benedict*, and afterwards by *Ceolfrid*, and ſpending all the remaining Time of my Life in that Monaſtery, wholly apply'd my ſelf to the Meditation of Scripture, and amidſt the

the Obſervance of regular Diſcipline, and the daily Care of ſinging in the Church, always took delight in either Learning or Teaching, or Writing. In the nineteenth Year of my Age, I receiv'd the Degree of a Deacon, in the thirtieth that of Prieſthood, both of them by the Miniſtry of the moſt Reverend Biſhop *John*, and by Order of the Abbat *Ceolfrid*. From the which Time of my being made Prieſt till the fifty ninth Year of my Age, I have made it my Buſineſs, for the Uſe of me and mine, briefly to note down out of the Works of the venerable Fathers, or to add according to their Senſe and Interpretation theſe following Pieces.

On the Beginning of *Geneſis*, to the Birth of *Iſaac*, and the Election of *Iſrael*, and the Reprobation of *Iſmael*, three Books.

Of the Tabernacle and its Veſſels, and of the Prieſtly Veſtments, three Books.

On the firſt Part of *Samuel*, to the Death of *Saul*, four Books.

Of the Building of the Temple, two Books.

Of allegorical Expoſition. (like the reſt.)

Item, On Kings, a Book of thirty Queſtions.

On *Solomon*'s Proverbs, three Books.

On the Canticles, ſix Books.

On *Iſaiah*, *Daniel*, the twelve Prophets, and Part of *Jeremy*, Diſtinctions of Chapters, collected out of St. *Jerom*'s Treatiſe.

On *Eſdras* and *Nehemiah*, three Books.

On the Song of *Abacuc*, one Book.

On

On the Book of the bleſſed Father *Tobias*, one Book of Allegorical Expoſition concerning CHRIST and the Church.

Item, Chapters of Readings on *Moſes's Pentateuch*, *Joſue* and *Judges*.

On the Books of Kings and Chronicles.

On the Book of the Bleſſed Father *Job*.

On the Parables, Eccleſiaſtes, and Canticles.

On the Prophet *Iſaiah*.

Alſo on *Eſdras* and *Nehemiah*.

On the Goſpel of *Mark*, four Books.

On the Goſpel of *Luke*, ſix Books.

Of Homilies on the Goſpel, two Books.

On the Apoſtle, I have carefully tranſcrib'd in order, all that I have found in St. *Auguſtin's* Works.

On the Acts of the Apoſtles, two Books.

On the ſeven Catholick Epiſtles, a Book on each.

On the Revelation of St. *John*, three Books.

Item, Chapters of Readings on all the New Teſtament, except the Goſpel.

On the Book of Epiſtles to ſeverals.

Of the ſix Ages of the World, only one.

Of the Manſions of the Children of *Iſrael*, one.

On the Words of *Iſaiah*, *and they ſhall be ſhut up in the Priſon, and after many Days ſhall they be viſited.* Of the Reaſon of the Biſſextil, or Leap Year, and of the Equinox, according to *Anatolius*, one.

Item, of the Hiſtories of Saints. I tranſlated the Book of the Life and Paſſion of St. *Felix*, Confeſſor, from *Paulinus's* Work in Metre, into Proſe.

The

The Book of the Life and Paſſion of St. *Anaſtaſius*, which was ill tranſlated from the *Greek*, and worſe amended by ſome unskilful Perſon, I have corrected as to the Senſe.

I have written the Life of the Holy Father *Cuthbert*, who was both Monk and Prelate, firſt in Heroick Verſe, and then in Proſe.

The Hiſtory of the Abbats of this Monaſtery, in which I rejoice to ſerve the Divine Goodneſs, *viz.* *Benedict*, *Ceolfrid* and *Huetberht*. In two Books.

The Eccleſiaſtical Hiſtory of our Iſland and Nation, in five Books.

The Martyrology of the Birth Days of the Holy Martyrs, in which I have carefully endeavour'd to ſet down all that I could find, and not only on what Day, but alſo by what ſort of Combat, or under what Prince they overcame the World.

A Book of Hymns in ſeveral ſorts of Metre, or Rhime.

A Book of Epigrams in Heroick or Elegiack Verſe.

Of the Nature of Things, and of the Times, one Book of each.

Item, of the Times, one larger Book.

A Book of Orthography digeſted in Alphabetical Order.

Item, A Book of the Art of Poetry, and to it I have added another.

A little Book of Tropes and Figures; that is, of the Figures and Manners of Speaking, of which the Holy Scripture is compos'd.

Bede's

Bede's *Prayer to* CHRIST.

I beſeech thee, good JESUS, *that to whom thou haſt graciouſly granted ſweetly to partake of the Words of thy Wiſdom and Knowledge, thou wilt alſo vouchſafe that he may ſome Time come to thee the Fountain of all Wiſdom, and always appear before thy Face, who liveſt and reigneſt God for ever and ever.* Amen.

FINIS.

Books printed for J. BATLEY, *at the* Dove *in* Pater-noſter-Row.

THE Hiſtory of the ancient Abbeys, Monaſterys, Hoſpitals, Cathedral and Collegiate Churches, being the two additional Volumes to Sir *William Dugdale*'s Monaſticon, adorned with a conſiderable Number of Copper Plates of the ſeveral Habits of the Religious Orders, The Proſpects of Cathedral and Collegiate Churches, and the Ruins of Sacred Places deſtroy'd or gone to Decay, and Proſpects of others that are ſtill ſtanding. By *John Stevens*, Gent.

Lord *Clarendon*'s Hiſtory of the Rebellion and Civil Wars in *England*, began in the Year 1641. In ſix Vol. 8vo.

The *Civil Law* in its natural Order, done from the *French* of M. *Domat*. By Dr. *Strahan*. 2 Vol. Folio.

A Diſcourſe concerning the Reſurrection of Jeſus Chriſt. In three Parts. By *Humphrey Ditton*, A. M.

The univerſal Library, or Compleat Summary of Science, containing above ſixty ſelect Treatiſes. In two Vol. 8vo.

The memorable Things of *Socrates* written by *Xenophon*. In five Books. Tranſlated into *Engliſh* by *Edward Byſſe*, Gent.

A New Method of Fortification, together with a new Treatiſe of Geometry, as practiſed by Monſieur *Vauban*, Engineer General of *France*. The fourth Edition, carefully Reviſed and Corrected by the Original.

The Hiſtory of *Herodotus*, Tranſlated from the *Greek* by Mr. *Littlebury*. In two Vol. 8vo.

The Works of *Tibullus*, Tranſlated by Mr. *Dart*. In 8vo.

———*Weſtminſter-Abbey* a Poem. Price 1 *s*.

Miſcellanies upon ſeveral Subjects. By *John Aubrey*, Eſq; F. R. S. The ſecond Edition. In 8vo.

Buchanan's Hiſtory of *Scotland*. In 20 Books. The ſecond Edition. Reviſ'd and Corrected from the *Latin* Original, by Mr. *Bond*. Two Volumes 8vo.

The Adventures of *Telemachus*, with Cuts. By Mr. *Littlebury* and Mr. *Boyer*. Two Vol. 12mo.

Biſhop *Blackhall*'s Sermons on the Beatitudes. Two Vol. *Folio.*

Moll's Geography. *Folio.*

Tyrrel's Bibliotheca Politica.

A Compleat Method of Studying Divinity, written in *French* by the late Celebrated Mr. *Du Pin.* Now firſt Tranſlated into *Engliſh.*

Biſhop *Patrick*'s Sermons on Contentment.

Dr. *Horneck*'s Sermons. Two Vol.

Comber on the Common-Prayer.

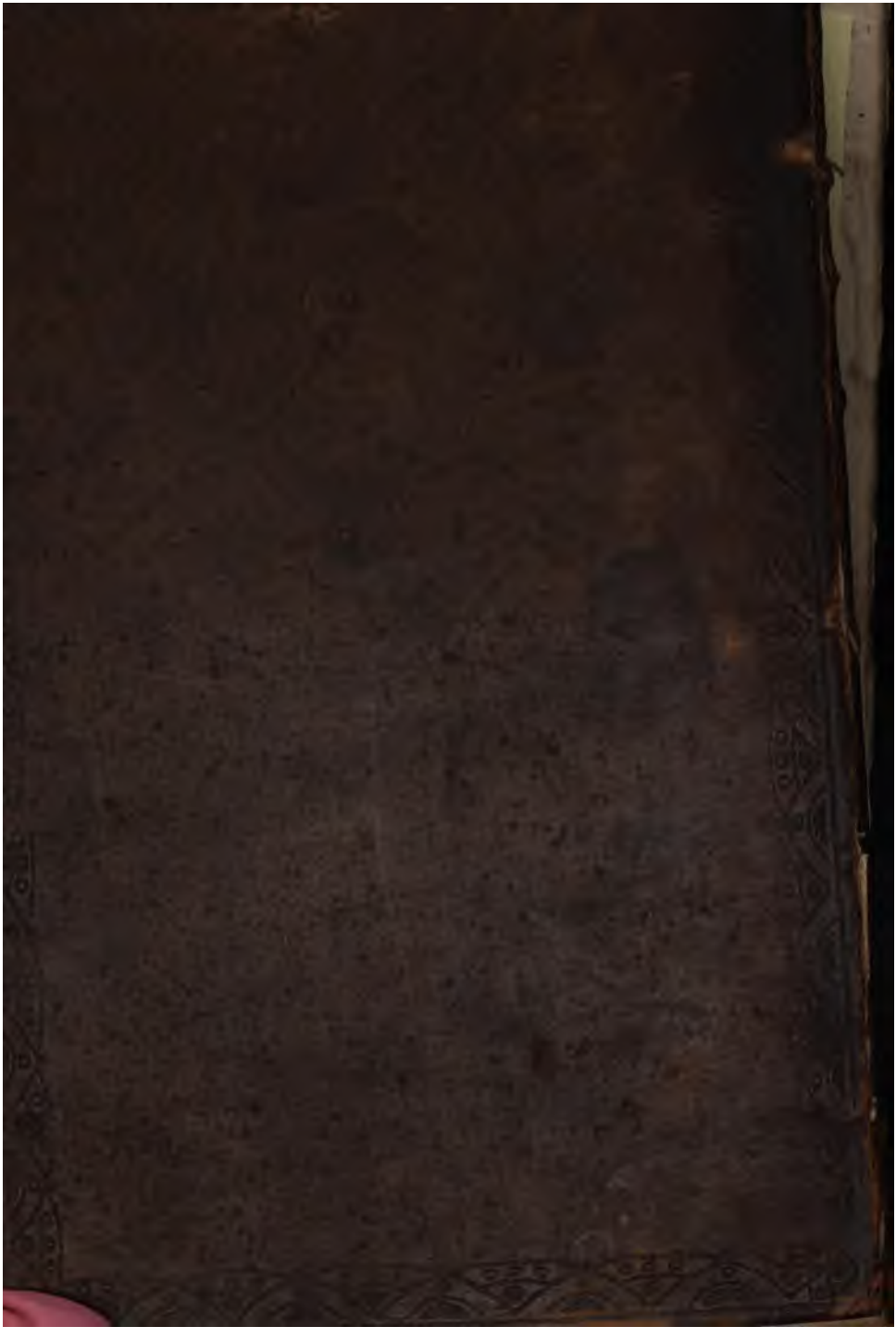
Companion for the Grand Feſtival of the Chriſtian Church, being a Supplement to Mr. *Nelſon*'s Feaſts and Faſts.

The Lives of the *Engliſh* Poets, with an Account of their Writings. Adorned with curious Sculptures ingraven by the beſt Maſters. In two Vol. 8*vo.*

Dyony's Midwifery.

Sydenham's Works.

Boyer's *French* Dictionary.

The moſt entertaining Hiſtory of *Hyppolyta* and *Aminta.*

A Com-